

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<http://books.google.com>



Manual of Devotions  
For The  
Blessed Sacrament.







3456. d. 26.

# MANUAL OF DEVOTIONS

FOR

## The Blessed Sacrament ;

ATTENDANCE, COMMUNION,

PREPARATION, AND THANKSGIVING.

COMPILED FROM VARIOUS SOURCES.

BY

THE REV. H. N. OXENHAM, M.A.

K

“ This is my Body ; This is my Blood.”

LONDON :

LONGMAN, BROWN, GREEN, AND LONGMANS.

1854.



**LONDON :**  
**A. and G. A. SPOTTISWOODS,**  
**New-street-Square.**

TO  
**THE REV. R. I. WILBERFORCE,**

Author of  
"THE DOCTRINE OF THE HOLY EUCHARIST,"

WHO HAS TAUGHT US TO REVERE IN THAT BLESSED SACRAMENT  
THE CONTINUAL SACRIFICE AND PERSONAL PRESENCE  
OF OUR LORD,

*This little Manual*

IS GRATEFULLY AND RESPECTFULLY  
DEDICATED  
BY ONE OF THE MANY WHO HAVE BENEFITED BY HIS  
TRUE TEACHING.





## P R E F A C E.

---

Most clergymen who have been engaged in parochial work must have felt the want of some simple Manual for the Blessed Sacrament, which they could, with entire satisfaction, put into the hands of their people, as neither falling short of the true standard of Christian doctrine on that most awful and blessed mystery, nor deficient in the depth and tenderness of devotion which belief in such a doctrine necessarily demands. It is no disparagement to such admirable publications as the "Guide to Confession and Communion, by a Layman," to say that they are, both from structure and expense, unsuited to *popular* use, especially among the poor. The present, then, is an attempt to apply, for practical and devotional purposes, those great and consoling verities which are taught in our Catechism, and have been so ably vindicated, in Archdeacon Wilberforce's recent work on "The Doctrine of the Holy Eucharist." The devotions, it is scarcely needful to observe, are not original. They have been compiled from various sources not generally accessible, and carefully adapted to the structure of our English Communion Office, for the use as well of communicants,

as of those who attend the Holy Sacrifice without receiving (a small, but, it is believed, increasing class). In conclusion, the Editor would only pray, that He who vouchsafes to be in the Holy Eucharist our Food and our Sacrifice, may bless this little work for the honour of His own dear Sacrament, and the edification of His people. And, if any find it useful to their own souls, he would entreat their prayers for him before the Altar, lest having ministered to others, he should himself become a castaway.

Michaelmas, 1854.

# INDEX.

---

## PART I.

	Page
Instructions on the Sacrifice of the Eucharist - - -	9
Devotions for Attendance at Holy Communion - -	12

## PART II.

Instructions on Communion - - - - -	42
Form of Self-examination - - - - -	44
Longer Form of Self-examination - - - - -	46
Meditations before Communion - - - - -	54
Prayers before Communion - - - - -	60
— after Communion - - - - -	63
Another Form of Prayer before Communion - - -	67
— — — after Communion - - - - -	71
Additional Prayers - - - - -	74

## PART III.

Prayers before receiving Holy Communion - - -	78
— after receiving Holy Communion - - -	82
Prayers, Hymns, and Litanies for Use during the Cele- bration - - - - -	83



# DEVOTIONS,

&c.

## PART I.

---

WHAT THE EUCHARISTIC SACRIFICE IS, AND FOR  
WHAT ENDS IT IS TO BE OFFERED.

*Q. Why was the Sacrament of the Lord's Supper ordained?*

*A. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.*

FROM the beginning of the world the servants of God were always accustomed to offer sacrifice to Him, by way of acknowledging His sovereignty, and paying their homage to Him: and in all ancient religions, true or false, this worship of sacrifice was always looked upon as a most solemn act of religion, due to the deity which they worshipped.

In the law of nature, and in the law of Moses, there was a great variety of sacrifices: some bloody, in which the victim was slain; others unbloody: some were called "holocausts," or "whole burnt offerings," in which the whole victim was consumed in fire upon God's altar, for His honour and glory; others were called "sin-offerings," which were offered for sins; others were offerings of "thanksgivings;" others were "peace offerings," which were offered for obtaining favours of God; the word "peace," in Scripture, signifying all manner of good and prosperity.

All these sacrifices of the law of nature, and of the law of Moses, were of themselves but weak and beggarly elements, and only figures of a sacrifice to come, viz. that of Jesus Christ: in consideration of which sacrifice only, and of the faith of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the

Divine Majesty, when they were accompanied with the inward sacrifice of the heart: but not for any intrinsic worth or dignity of the things offered; for no other blood but the Blood of Christ could wash away sins. Hence in the 40th Psalm, spoken in the person of Christ to His Father, we read, "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared me." (So St. Paul reads it. Heb. x. 5.) "Burnt-offering and Sacrifice for Sin hast Thou not required: then said I, Lo, I come." To give us to understand, that, by reason of the insufficiency of the sacrifices of the old law, Christ Himself would come to be our sacrifice, and would offer up His own Body and Blood for us.

Accordingly, our Saviour Jesus Christ, at the time appointed by His Father, having taken flesh for us, was pleased to offer Himself a sacrifice for us all, dying upon the Cross for the sins of the whole world. By this one Offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of His dying any more, or purchasing any other graces for us than those for which He has already paid the price of His blood.

Nevertheless, for the perpetual application of this one eternal redemption to our souls, and that the mercy, grace, and salvation which He has purchased for us, may be actually communicated to us, He not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to His Father His death and passion for us; but has also instituted the blessed Eucharist, the night before His passion, in which He has bequeathed us His Body and Blood, under the sacramental veils, not only to be received by us as a Sacrament, for the food and nourishment of our souls; but also to be offered and presented by His ministers to His Father (mystically broken and shed) as a sacrifice: not by way of a new death, but by way of a standing memorial of His death; a daily celebrating and representing His death to God, and an applying to our souls the fruits of it.

This Eucharistic sacrifice of the Body and Blood of Christ, offered under the forms of bread and wine, in remembrance of His passion, is the solemn liturgy of the Catholic Church.

This is that pure offering which is made to God in every place among the Gentiles, according to the prophecy of Malachi (i. 10, 11.). By this Christ is a priest for ever after the order of Melchisedec (Ps. cx.), whose sacrifice was bread and wine (Gen. xv.).

This sacrifice is the same, in substance, with that which Christ offered for us upon the Cross; because both the Victim offered, and the priest, or principal Offerer, is the same Jesus Christ. The difference is only in the manner of the offering; because upon the Cross our Saviour offered Himself in such a manner as really to shed His blood, and die for us; whereas, now He does not really shed His blood, nor die, any more. And therefore this is called an unbloody sacrifice; and that of the Cross a bloody sacrifice.

By reason of this near alliance which this sacrifice has with the sacrifice of the Cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both Priest and Victim, representing in Person, and offering up His death and passion to His Father.

This sacrifice, then, is offered up to God, in the Catholic Church, first, as a continual *remembrance* of the passion of Christ: "Do this in remembrance of me." (St. Luke, xxii.) Secondly, as a most solemn *worship* of the divine Majesty. Thirdly, as a most acceptable *thanksgiving* to God, from whence it has the name of Eucharist. Fourthly, as a most powerful means to move God to show mercy to us in the *forgiveness of our sins*; for which reason we call it propitiatory. And lastly, as a most effectual way to *obtain* of God all that we want, coming to Him (as we here do) with Christ and through Christ.

For these ends both priest and people ought to offer up the sacrifice of the Eucharist: the priest, as Christ's minister, and in His person; and the people, by the hands of the priest; and both the one and the other, by the hands of the great High Priest, Jesus Christ. And with this offering of Christ's, both the one and the other ought to make a total offering of themselves also by His hands, and in union with Him.



¶ *While the Priest is going to the Altar, and before the Holy Communion begins, say,*

**R**ECEIVE, O Holy Trinity, one God, this holy sacrifice of the Body and Blood of our Lord Jesus Christ, which I offer by the hands of Thy priest unto Thy Divine Majesty, in union with that most holy sacrifice offered by the same, our Lord, at the Last Supper and upon the Altar of the Cross. I offer it, —

1. To the great and eternal glory of Thy Divine Majesty.
2. In commemoration of the Passion and Death of the same, Christ our Lord.
3. In thanksgiving for all Thy benefits.
4. In satisfaction for my sins, and the sins of all the faithful, living or dead.
5. And in particular, at this time, I desire to offer it for the attainment of this grace or blessing (*here name the grace or blessing you desire*), or for this person (*here name the person for whom you pray*).

Accept and perfect, if it please Thee, this my desire, through Jesus Christ our Lord. *Amen.*

**O**UR Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

*The Collect.*

**A**LMIGHTY God, unto whom all hearts be

**I**BELIEVE, O God, that in the sacrifice of the Eucharist is perpetuated that sacrifice which Jesus Christ accomplished on the Cross, for the glory of Thy Divine Name, for the sanctification of the just, and for the salvation of sinners. Purify my heart, I beseech Thee, O Father of mercies, before being present at the offering of the Lamb without spot; and grant that I may assist thereat with the attention, respect, and awe, due to such holy mysteries; that by the merits of the Victim there offered for me, I may become

open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name ; through Christ our Lord. *Amen.*

an acceptable sacrifice to Thee, who livest and reignest with the Son and Holy Ghost, one God, world without end. *Amen.*

*Or,*

**O** FATHER of mercies, and God of all consolation, who so lovedst the world that Thou sparedst not Thine only-begotten Son, but for

our redemption gavest Him up to the suffering and death of the most bitter Cross ; and willest that this sacrifice, most pleasing unto Thee, should daily be renewed in Thy Church, for the renewal of its fruits in us ; grant us, we beseech Thee, to assist at this adorable and saving mystery of Thy divine power, wisdom, and goodness, with such attention, reverence, and devotion, that by the offering of this unbloody sacrifice, we may most effectually be made partakers of that sacrifice of blood, through the same, our Lord Christ.

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

*Minister.*

**G**OD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

*People.* Lord, have mer-

*At the Commandments.*

**O** DIVINE Jesus, Thou art the Victim charged with all the iniquities of the world ; Thou didst weep for them bitter tears ; Thou didst expiate them by Thy agonising sufferings and cruel death. It is my ingratitude which pierced Thy heart, and caused Thee to die upon the Cross. I have sinned, O Lord, I have sinned : I have grievously offended through the whole course of my life, in thought, word, and deed : I am unworthy to lift up my eyes unto heaven, or so much

cy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-

as to name Thy sacred Name; how much more to appear in Thy sanctuary, to worship at Thy altar, and to assist amongst Thy angels at these heavenly mysteries, in which Thou art both Priest and Victim. Pardon me, O my Saviour, through Thy tears, through Thine Agony in the Garden, through Thy precious Blood, through Thine open Wounds. Thy mercies, O my Jesus, are over all Thy works. Thou wilt not despise a broken and contrite heart; and therefore I venture to come into Thy temple, and, with the publican, to smite my breast, and say, "God be merciful to me, a sinner."

O Father of infinite mercy, have pity upon Thy children.

O Jesus, sacrificed for us, apply to us the merits of Thy precious Blood.

O Holy Ghost, the Sanctifier, descend into our hearts and inflame them with Thy love.

servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it. •

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord have mercy upon us, and write all these thy laws in our hearts, we beseech Thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

**A**LMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen servant Victoria, our Queen and Governour, that she (knowing whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

**A**CCCEPT, we beseech Thee, Almighty God, the prayers of Thy Church, and, according to Thine infinite mercy, grant unto us pardon of our sins, soundness of mind, health of body, and all the needful supports of life. Give peace in our time, moderate weather, and fruitful seasons. Preserve the unity of the Catholic faith, root out heresies, confound the devices of our enemies, and extend the true faith. Give unto us fervent charity and piety, heartfelt devotedness of mind, endurance and long-suffering under afflictions, and joyful hope. Finally, bestow upon us all things which are needful for the welfare of soul or body, but above all, whatever may promote the increase of Thy Glory; through Jesus Christ our Lord.

*Or,*

**A**LMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of Victoria Thy Servant, our Queen and Governour, that, in all her thoughts, words, and works,

she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Here follows the Collect for the Day, which is different for every Sunday and Holiday. Then is read the Epistle, at the South side of the Altar, and afterwards the Gospel, at the North side. The Priest passing from one side to the other signifies how the Gospel was first preached to the Jews, our Lord's countrymen, but when "His own received Him not," the Apostles were bidden to turn to the Gentiles.*

¶ *At the Gospel we stand to show our reverence for our Lord, whose gracious acts or words it contains.*

¶ *During the Creed remain standing, and at the words "was made man," bend your head in lowly adoration of Him who, being God, for us sinners, and for our salvation, vouchsafed to become man.*

**I** BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ; The only-begotten Son of God; Begotten of His Father before all worlds; God of God; Light of Light; Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary; And was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day he rose again according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe one Catholic and Apostolic Church; I acknowledge one Baptism for the remission

of sins ; And I look for the Resurrection of the dead ;  
And the life of the world to come. *Amen.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v.*

Lay not up for yourselves treasure upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt. vi.*

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the Law and the Prophets. *St. Matt. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of my Father,

¶ *While the alms are being collected, and the oblation of Bread and Wine made by placing them on the Altar, ready to be afterwards consecrated, you may pray as follows.*

**O** LORD, Jesus Christ, Son of the living God, and of the blessed Virgin ; in remembrance and praise of Thy boundless love, whereby Thou didst give Thyself wholly to us upon the Altar of the Cross, behold I offer to Thee this day this present sacrifice of the holy Eucharist, together with all those which are being celebrated throughout the world, by the hands of Thy priests, to be presented to Thy Eternal Father, in union with, and in virtue of, that oblation in which Thou Thyself, dying on the Cross, didst offer Thy sacred Body and Blood for the salvation of the world. Grant that the oblation of that same Body and Blood, which is here mystically renewed, and made under the form of bread and wine, may obtain effectually its proper fruit ; that thereby the living may obtain grace ; the faithful departed, rest ; and those for whom the sacrifice is offered, mercy and life eternal. Accept, also, O Lord, this

which is in heaven. *St. Matt. vii.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke, xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little

same sacrifice, which contains in itself the fruit of Thy passion and death, as an act of thanksgiving for the innumerable benefits Thou hast conferred upon us, and a propitiation and satisfaction for the countless sins we have committed, the good we have omitted to do, and the evil we have deserved, who livest and reignest with the Father and the Holy Ghost, ever One God. *Amen.*

*(Shorter Prayers.)*

**O** MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension; and grant that we may die with Him to our sins, rise with Him to a new life, and ascend with Him to Thee. Let those saints, whose memory we celebrate on earth, remember us before Thy throne in Heaven, and obtain mercy for us through the same Jesus Christ our Lord. *Amen.*

*(For the celebrating Priest.)*

**T**HE Lord send thee help from His sanctuary, and strengthen thee out of Sion; remember all thy offerings, and accept thy sacrifice. The Lord receive this sacrifice at



shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6. 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have

thy hands, to the praise and glory of His Name, and the benefit of us, and all His holy Church.

Let Thy priests, O Lord, be clothed with righteousness, he especially who stands here at Thy altar, and prays Thee to spare Thy people, and not give Thine heritage to destruction. Grant that he may be holy, as Thou art holy whom he serves; that, by the purity of his life, he may show himself a worthy minister of Thy altars, and may with due reverence honour these most sacred mysteries and the Majesty of Thy Name. Behold, I now offer to Thee this sacrifice, and whatever he hath hitherto offered, or shall hereafter offer, in union with that reverence with which Thou, O Great High Priest, didst offer Thyself for us on the Cross, and hast willed to be offered by Thy ministers in the Church. *Amen.*

ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? 1 *St. John*, iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit*, iv. 7.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity. *Tobit*, iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms* xli. 1.

Let us pray for the whole state of Christ's Church militant here in earth.

**A**Lmighty and ever-living God, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men;

¶ *During the prayer which follows, in which the celebrating Priest intercedes for the whole Church, you may either follow his words in secret, or use any of the preceding prayers, or pray as follows, for the same intention.*

**O** MOST merciful Father, receive this holy sacrifice at the hands of Thy priest, in union with that holy sacrifice which Thy well-beloved

We humbly beseech Thee most mercifully [*to accept our alms and oblations* and] to receive these

*If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*

our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governours; and specially Thy Servant Victoria our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O

Son offered to Thee during His whole life, at the Last Supper and upon the Cross, for me, and for all for whom He vouchsafed to die. Look on the face of Christ, Thy well-beloved Son, in whom Thou art well pleased, and by that eternal love, by which Thou hast so greatly loved us; by the infinite merits of the same, Thine only-begotten Son; by His Incarnation, Advent, Nativity, Circumcision, tears, labours, Passion, and Death, and by the infinite charity wherewith He did, spake, and suffered so much for me; have mercy upon Thy Church, its rulers and bishops; on all Christian princes; especially Victoria, our Queen; on all the Clergy, as those who can most greatly promote or hinder Thy glory and the salvation of men. Have mercy, also, on my (parents, relations,) benefactors, friends, and all who have injured me, or whom I have injured, scandalized, or neglected to assist, and all whom Thou willest, through me, to lead into the way of salvation. Have mercy, also, on the souls of the faithful departed, and grant them rest and peace. Hear us, O Father, who, with the Son and Holy

heavenly Father, to all Ghost, livest and reignest Bishops and Curates, that One God, world without end. they may both by their *Amen.*

life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.*

**D**EARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that

¶ *Then follows an Exhortation addressed to the Communicants, and a general Confession and Absolution for them. Those who are not going to communicate might here make acts of faith, hope, and charity, and, during the Confession and Absolution, an act of contrition. Those who intend to communicate must join humbly in the Confession, and receive the Absolution pronounced by God's Priest from the Altar.*

(*An Act of Faith.*)

**I** BELIEVE firmly, O good Jesus, and with true faith profess, that Thou, equal to the Father in glory and power, true God, and true Man, art verily and indeed present in this Sacrament;

Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most

Thou, who, sent from heaven, hast come upon earth, to seek and save that which was lost. Therefore wast Thou truly born of the Virgin, didst truly suffer, wast crucified and dead; and for a memorial of Thy love hast left us Thy Body and Blood in this Sacrament.

*(An Act of Hope.)*

**W**HY should I not hope in Thee, O Thou One Hope and Salvation of my soul? or whither can I fly, but to Thee, O Jesus, my only Refuge? who hast Thyself said, "Come unto Me all ye who labour and are heavy laden, and I will give you rest." Therefore, O Lord, do I come with confidence to Thine altar. The Lord is my Shepherd, therefore shall I lack nothing; He will lead me in a green pasture, the Good Shepherd, who giveth His life for the sheep, and feedeth us with His own Body and Blood. O good Jesus, what wilt Thou not give me, who so often givest me Thyself?

*(An Act of Love.)*

**T**RULY, Thou art my Saviour, and art good above all earthly goodness. Therefore do I love Thee, O Christ

humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

**Y**E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your

humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

(An Act of Contrition.)

¶ *For those who are not going to communicate.*

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon

**I** HAVE sinned, O Lord, I have sinned; have mercy upon me, and forgive me. What can I do for my sins, but humbly confess and lament them, and entreat Thy mercy? I beseech Thee favourably to hear me, O my God. All my sins are a burden to me. I wish never again to commit them. I am sorry for them, and will be sorry as long as I live. Forgive my sins, for Thy name's sake. To Thy mercy I commend myself. Into Thy hands I resign myself. Do Thou turn away with Thy love all the sins I have ever committed from the first time I was able to offend Thee to this hour. Cleanse my conscience from its stains; restore to me Thy grace, which by sinning I have lost. Forgive what is past, and receive me again to the kiss of peace.

us, have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution.*

**A**LMIGHTY God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

**C**OME unto me all ye that travail, and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. *St. John, iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

¶ *Next follow the "Comfortable words," during which meditate with surprise and love on the great love of our Lord, who thus again and again offers Himself to us, His unthankful children, and say to Him,*

**T**OO late have I known Thee, O ancient Truth; too long have I wandered from Thee, O Eternal Beauty. Thou sayest, "Come unto me." O Lord, I come; but if I come too slowly, draw me with the bands of love. Thou who hast so loved the world, do Thou increase my love. Lo! the heavens again shall be opened, and the Holy of Holies shall descend upon this altar; for He is indeed our Advocate with the Father above, and is offered on earth, the true propitiation for our sins. Come, O Lord, give me Thy gift of everlasting life. "Lord, I believe; help Thou mine unbelief."

to save sinners. *1 Tim.*



Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. 1 *St. John*, ii. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, (a) Holy Father, Almighty, Everlasting God.

(a) *These words [Holy Father] must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the com-

¶ *Here follows the Preface (and on certain great feasts the Proper Preface commemorating the special mystery of the season), the Priest first saying "Lift up your hearts" and the following versicles. This is called the Preface, because it is the immediate introduction to the most solemn part of the Eucharistic Service, viz. the actual Consecration and Sacrifice of the Body and Blood of our Lord. Let your heart go along with the words of this sacred hymn, in which we call on angels, archangels, and all the company of heaven to join us in adoring our Lord, who is now about to become present on the altar; and at the words "Holy, Holy, Holy," bend your head in profound reverence.*

LET us lift up ourselves to heaven, O my soul, and give thanks to the Lord our God. How meet and right is it, O holy Father, and how reasonable, to give Thee thanks at all times, and in all places, as our Benefactor and our God. Through Jesus Christ, the angels and powers of heaven, the Cherubim and Seraphim vie with one another in celebrating Thy glory, and singing Thy immortal praises. May I, great God, join my heart and voice with their heavenly songs, and cry, with them, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory. Glory

pany of heaven, we laud be to Thee, O Lord most  
 and magnify thy glorious High." Blessed is He that  
 Name; evermore praising cometh in the name of the  
 Thee, and saying, Holy, Lord, and shall descend upon  
 holy, holy, Lord God of this altar, and enter into my  
 hosts, heaven and earth are heart.  
 full of Thy glory: Glory be to Thee, O Lord most  
 High. *Amen.*

### PROPER PREFACES.

*Upon Christmas-day, and seven days after.*

**B**ECAUSE Thou didst give Jesus Christ Thine only  
 Son to be born as at this time for us; who, by the  
 operation of the Holy Ghost, was made very man of  
 the substance of the Virgin Mary His mother; and  
 that without spot of sin, to make us clean from all sin.  
 Therefore with Angels, &c.

*Upon Easter-day, and seven days after.*

**B**UT chiefly are we bound to praise thee for the glo-  
 rious Resurrection of Thy Son Jesus Christ our  
 Lord: for He is the very Paschal Lamb, which was of-  
 fered for us, and hath taken away the sin of the world;  
 who by His death hath destroyed death, and by His  
 rising to life again hath restored to us everlasting  
 life. Therefore with Angels, &c.

*Upon Ascension-day, and seven days after.*

**T**HROUGH Thy most dearly beloved Son Jesus  
 Christ our Lord; who after His most glorious  
 Resurrection manifestly appeared to all His Apostles,  
 and in their sight ascended up into heaven to prepare  
 a place for us; that where He is, thither we might  
 also ascend, and reign with Him in glory. Therefore  
 with Angels, &c.

*Upon Whit-Sunday, and six days after.*

**T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the Feast of Trinity only.*

**W**HO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

¶ *During the prayer "We do not presume," if you intend to communicate, join in intention with the Priest, confessing your own unworthiness, and earnestly intreating the help and grace of God that you may worthily receive your Lord's Body and Blood.*

**W**E do not presume to come to this, Thy Table, O merciful Lord, trusting in our own righteousness,

but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But thou art the same Lord, whose property is always to have mercy : Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

¶ *During the pause before the Prayer of Consecration you may pray thus.*

**A**LMIGHTY God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again ; Hear us, O mer-

**O** ETERNAL and most merciful Father, we come to offer Thee our worship this day ; we desire to adore, praise, and glorify Thee, and to give Thee thanks for Thy great glory, joining our hearts and voices with all Thy blessed in heaven, and with Thy whole Church upon earth. But, confessing our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg Thy pardon, we dare not venture to approach Thee but in company with Thy Son, our Advocate and Mediator, Jesus Christ, whom Thou hast given us to be both our High Priest and Sacrifice.

With Him and through Him, I desire to offer Thee this sacrifice by the hands of Thy priest ; to Thy honour and glory ; in remembrance of my Saviour's passion ; in

ciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: who, on the same night that He was betrayed, took bread; and, when He had given thanks He brake it, and gave it to His disciples saying, Take eat, THIS IS MY BODY, which is given for you; Do this in remembrance of Me. Likewise, after supper, He took the cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU, AND FOR MANY FOR THE REMISSION OF SINS. Do this, as oft as ye shall drink of it, in remembrance of me. *Amen.*

Thou hast given Thyself to us, grant us to give ourselves wholly to Thee. "Lord, I believe, help Thou mine unbelief." O merciful Saviour, defend and strengthen me by Thy grace now, and at the hour of death. *Amen.*

thanksgiving for all Thy benefits; in satisfaction for my sins; and to obtain Thy grace, whereby I may be enabled to live holily and die happily. And especially I desire to offer it (*here mention your particular intention, as e. g. to gain some virtue, or overcome some vice or evil habit, for the health, or conversion, or perseverance of some friend*) for my parents (*if alive*), for all my relatives, friends, and benefactors; for all whom I have injured, or who have injured me; for all who pray for me or desire my prayers; for the conversion of all sinners; that we may all live in Thy service, and depart in Thy love: through Jesus Christ our Lord.

¶ *At the Consecration of the Bread and Wine bow down your body and soul in solemn adoration; make an act of faith in the real presence of your Saviour's Body and Blood, Soul and Divinity, under the Sacramental Veils. Offer your whole self to Him, and through Him to the Father, praying that your heart and soul may be changed into Him.*

*At the words "This is my Body."*

ALL hail, most sacred Body of my dear Redeemer, sacrificed for me. Lord, who

*At the words "This is my Blood."*

**H**AIL, O most precious Blood of my Redeemer, shed for my salvation; my only Hope and Refuge. O cleanse me from all stains of sin, by Thine infinite merits. O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord. *Amen.*

*(After the Consecration.)*

**A**ND now, O Lord, we gratefully call to mind the Sacred mysteries of Thy passion and death, Thy resurrection and ascension. Here is Thy body that was broken, and Thy blood that was shed for us, of which these outward signs are but the figures, and yet, in reality, contain the substance. By this Thy exceeding love to us, and by Thy bitter torments, we entreat Thee to impart to us the fruits of our redemption, that we may daily die to the world, and be crucified to the lusts of the flesh, and live to Thee alone during our whole earthly life, that hereafter we may rejoice with Thee for ever in Thy heavenly kingdom, where, with the Father and Holy Ghost, Thou livest and reignest for ever, one God, world without end. *Amen.*

*(In memory of the Dead.)*

**W**E humbly pray Thee, O merciful Father, for the souls of the faithful departed, especially (N.) that this holy sacrifice may be to them salvation, rest, and everlasting joy. O holy Lord Jesus Christ, let this great sacrament of piety be to them to-day a full and perfect joy; let them be filled with Thee, the living and true Bread, who camest down from heaven, and gavest Thy life for the world, even Thy holy Flesh, the immaculate Lamb, who takest away the sins of the world. Make them to drink of the fountain of mercy which flowed from Thy sacred side, pierced by the soldier's lance, that being refreshed and comforted, they may rejoice for ever in Thy praise and holy glory.

To us also, miserable sinners, vouchsafe to grant Thy grace, not weighing our merits, but pardoning our offences, according to the multitude of Thy mercies. Deliver us

\*c

from all evils, past, present, and to come; from the past evil of our sins, and from their future punishment, that by the aid of Thy mercy we may ever be kept free from guilt, and safe from all adversity.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us Thy peace.

¶ *Here, if you are not going to communicate, you may make a spiritual Communion as follows.\**

BEHOLD I stand, a poor beggar, at the Table of the great King, even Thine, O Christ Jesus, my most loving Father. I believe Thee, O eternal Truth, that Thou dost truly vouchsafe to come down from the highest heaven, at the word of the priest, to visit me. But conscious of my infirmity and my many sins, I dare not now to receive Thee sacramentally (*or*, but since I cannot now receive Thee sacramentally), I say with the centurion, whose servant Thou didst heal, when absent, "Lord, I am not worthy that Thou shouldest come under my roof;" but come, by Thy spiritual power, into my soul. Heal it of its many imperfections, and adorn it with all virtues. Feed me, for I am hungry; strengthen me, for I am weak; and never let me be separated from Thee, my Saviour, who with the Father and Holy Ghost, livest and reignest, one God, for evermore. *Amen.*

¶ *If you are intending to communicate, you can pray thus.*

*(Prayer before receiving.)*

I APPROACH this, Thy banquet, O Jesus, trusting not in mine own righteousness, but in Thy manifold and great mercies. I hasten to Thee, most compassionate Physician, the Fountain of all Goodness, that I may be healed. I fly

---

\* Additional prayers, as well for communicants as for those who are not going to receive the blessed Sacrament, will be found in the Third Part, p. 83, &c. They must of course be lengthened or shortened according to the time, which will mainly depend on the number of communicants. Never weary your mind by attempting more prayers than your devotion inclines you to use at this heavenly feast.

under the wings of Thy merciful protection, trusting that Thou wilt be my Saviour, though I dare not approach Thee as my Judge. To Thee I lay open my wounds; to Thee I discover my shame. My many and great sins are a sore burden to me, but Thy merits are infinite. Look upon me with the eyes of Thy tender compassion, O Lord Jesus Christ, Eternal King, God and Man, crucified for the sins of men. Have mercy upon me, O Thou inexhaustible Fountain of Goodness. Hail, O Saviour, victim offered on the Cross for me and all mankind! Hail, generous and precious Blood flowing from the wounds of Jesus, and washing away the sins of the world. Remember Thy creature, O Lord, whom Thou hast redeemed by Thy death. I am sorry for my sins, and am resolved to serve Thee better. Wash me from my wickedness, and cleanse me from my sins, that, being purified in body and soul, I may worthily approach the Holy of Holies. Grant that Thy Body and Blood, which I, most unworthy, am about to receive, may not be to me for judgment and condemnation, but may avail for victory over my evil thoughts, for the beginning of a new life, the seed of good works, and a sure protection of soul and body against all snares of the enemy.

¶ *Immediately before going up to the Altar.*

**S**OUL of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O Good Jesus, hear me. Within Thy wounds hide me. Suffer me not to be separated from Thee. From the malicious enemy defend me. At the hour of my death call me, and bid me come unto Thee, that with Thy Saints I may praise Thee for all eternity. *Amen.*

¶ *While kneeling at the rail, you may repeat secretly,*

**L**ORD, I am not worthy that Thou shouldst come under the roof of the house of my soul, for it is wholly desolate and ruinous. But speak the word only, and Thy servant shall be healed.

Lord, I am not worthy, &c.



¶ *Say softly with the Priest,*

**T**HE Body of our Lord Jesus Christ, which was given for me, preserve my body and soul to everlasting life.

O Lord, I receive this holy communion, beseeching Thee, in, with, and through it, to grant me (*here mention your special intention.*) What shall I give unto the Lord for all the benefits that He hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord.

¶ *When the Priest comes with the Chalice, say softly with him,*

**T**HE Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. He hath filled the hungry with good things, and the rich He hath sent empty away. I have found Him, whom my soul loveth. I will hold Him, and will not let Him go. My Beloved is mine, and I am His. Whom have I in Heaven but Thee? and there is none upon earth that I desire in comparison of Thee. Abide with me, Lord.

¶ *After returning to your place you may pray thus.*

(*Thanksgiving after Communion.*)

**I** GIVE Thee thanks, O Lord, holy Father, Almighty Everlasting God, who hast vouchsafed, not for my merits, but Thy mercies' sake, to feed me, a sinner, with the precious Body and Blood of Thy Son, our Lord Jesus Christ. And I pray that this holy communion may not be for the increase of my guilt, but a salutary intercession for pardon. May it be to me the armour of faith, and shield of goodwill. May it be for the ridding of vices, the destruction of concupiscence and lust, and the increase of charity, patience, humility, obedience, and all virtues. May it be for a sure defence against the assaults of my enemies, visible and invisible; a perfect quieting of all motions of sin in flesh or spirit; a firm cleaving unto Thee, the One True God, and a blessed end of life. And do Thou finally vouchsafe to admit me, a sinner, to that ineffable feast, where with Son and

Holy Ghost, Thou art to Thy saints the true Light, full Satisfaction, Eternal Joy, and perfect Happiness. Through the same Jesus Christ our Lord.

¶ *If you have any further time before the Lord's Prayer begins, you may use the Litany of the Blessed Sacrament, or other Devotions from the third Part. Or, if you prefer it, meditate on some point in the Passion, as, e. g. the Scourging or Crowning with Thorns, or one of the seven last words on the Cross.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

**O**UR Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

¶ *After shall be said as followeth.*

¶ *During the Prayer of Oblation and the Thanksgiving, you may join the intention of the Priest by praying as follows.*

**O** LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto

**O** MOST gracious God, Father of all mercies; grant, I beseech Thee, that this adorable sacrifice of the Blessed Body and Blood of Thy Son, our Lord Jesus Christ, which is offered to Thee here and everywhere throughout Thy holy Church, as a continual remembrance of His blessed death, and in thanksgiving for the benefits we receive thereby, may obtain for us and Thy whole Church, mercy and remission of all our sins. And vouchsafe to me, O Lord, Thine unworthy servant, Thy mer-

Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy; and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

*Or this.*

**A**Lmighty and ever-living God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy

cy and grace, not weighing my merits, but pardoning my offences. I offer to Thee, O Lord, this sacrifice by the hands of Thy priest, and in union therewith, I offer myself and all that Thou hast bestowed upon me. Look upon me, and have mercy upon me. *Amen.*

† *If you have communicated, say,*

**B**EHOLD, O Lord, I now have Thee, who canst and possessest all things. Take off my heart, my God, and my All, from all things but Thyself, for in them is only vanity and vexation of spirit. Let my soul be fixed in Thee alone; in Thee let me repose, for in Thee is my treasure, the sovereign truth, true happiness, and a blessed eternity. O True Light, that enlightenest every man that cometh into the world, enlighten mine eyes, that I sleep not in death. O Fire, ever-burning and never failing, inflame my heart with Thy love. O King of heaven and earth, rich in mercy, fill with Thy treasures my poor and hungry soul. Thou art the Good Shepherd, who layest down Thy life for the sheep. Behold I am that sheep which was lost, and yet Thou hast fed me with Thy Body and

Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

**G**LORY be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the

¶ *Then follows the "Gloria in Excelsis," or Song of the Angels, which has been used at the Holy Communion from the very earliest ages, beginning with the words sung by the Angels at Bethlehem the night our Lord was born. Join in heart, and, if it be chanted, with voice also in this divine thanksgiving. If it be not chanted, the Priest says it alone.*

¶ *At the Benediction, bow your head and say softly,*

**T**HE Almighty and merciful God, Father, Son, and Holy Ghost, bless and preserve me for ever. *Amen.*

*Prayer after the Celebration.*

**B**EHOLD, O Eternal Father, the Victim whom Thou hast sent from heaven

world, have mercy upon us: Thou, that takest away the sins of the world, have mercy upon us: Thou, that takest away the sins of the world, receive our prayer: Thou, that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest or Bishop (if he be present) shall let them depart with this blessing.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

is offered, the sacrifice of the Eucharist is finished. May it be acceptable to Thee, I beseech Thee, for here is Thine own Son, in whom Thou art well pleased. Let Him now perform, I pray Thee, the office of Mediator and Advocate, where He sits on Thy right hand, and intercede for us. Remember all His patience, charity, and meekness, and vouchsafe to hear one who prayeth in the name of Thy beloved Son, for He hath said Himself, "If ye ask anything of the Father in My name, He will give it you." This one thing I ask, O Lord, that this sacrifice may be pleasing to Thee, to the glory of Thy name, and for the salvation of all Thy faithful, living and dead. *Amen.*

**O** ALL ye works of the Lord, bless ye the Lord. Praise the Lord, O my soul, and all that is within me, bless His holy name. Let every thing that hath breath praise the Lord. O that I could love and thank Thee with the affection of all angels and saints, for evermore.

**M**OST merciful Father, who hast not disdained to admit us, miserable sinners, at this time to stand in Thy sight, to praise and glorify Thee; forgive me all faults

I have committed against Thee at the very time of prayer, by occupation of mind and wandering of thought into foolish or sinful desires. Let not the Enemy glory over me, that in the very time of praise, confession, and communion, I have not kept free from sin. *Amen.*

## PART II.

---

### INSTRUCTIONS AND DEVOTIONS FOR COMMUNICANTS BEFORE AND AFTER RECEIVING THE BLESSED SACRAMENT.

*Q. What is the inward part or thing signified?*

*A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.*

---

### INSTRUCTIONS.

"Let a man examine himself," says St. Paul, "and so let him eat of that bread and drink of that cup." (1 Cor. xi. 28.) This proving or "examining" yourself is the first and most necessary preparation for receiving the holy communion. It consists in looking diligently into the state of your soul, in order to discover what sins may lie concealed there; and then in applying the only true remedy, by sincere repentance, and humble, contrite confession to Almighty God. And the Church earnestly recommends those who feel their consciences troubled with any "weighty matter" (viz. any *deadly sin*), to confess also to their priest, that they may receive from him sacramental absolution, and spiritual advice for avoiding their sins for the future. (See 1st Exhortation in Communion Service, and St. John, xx. 23.) Remember that all who approach the Holy Communion with deadly sin upon their souls, *unrepented* and *unforgiven*, become "guilty of the Body and Blood of Christ," and "eat and drink their own judgment, not discerning the Lord's Body." (1st Cor. xi. 27—29.) It is an ancient practice in the Church, and intended to show a proper reverence to the holy Body of Christ, to receive it *fasting*, viz. not to eat anything before receiving it on the same day. This can always be done when Holy Communion is celebrated early (as at 7 or 8 o'clock in the morning), and even

when it is after the morning service; all, who can do so without injuring their health, ought to show this mark of reverence for their Lord's Body and Blood. Besides this preparation of self-examination, confession, and fasting, you ought to try to attain the *best devotion* and most heavenly dispositions you are able, in order to receive worthily so great a Guest into your souls. To this end you are recommended :

1st. To think well on the great work you have in hand : to consider attentively who it is you are going to receive, and how far you are from deserving such a favour ; and to implore with fervour and humility God's mercy and grace. This should be a subject of your meditations and prayers for some days beforehand, or at least (if you are in the habit of communicating very frequently) on the night before receiving, and the morning of the day itself.

2ndly. To propose to yourself a pure *intention*, viz. the honour of God and the good of your own soul, and, especially, that by worthily receiving Christ in this heavenly Sacrament you may be united to Him, as He says (John, vi. 57.), "He that eateth my flesh and drinketh my blood abideth in Me and I in him." And further, it is recommended by spiritual writers, that we should, in every communion, have some *special* intention, something, i. e. to ask specially of God, on which our heart's desire is set, as, e. g. some particular grace of which we stand in need, humility purity, charity, &c. ; or the conversion of some one we love ; or some particular blessing for the Church, or our parish, &c. This intention should be settled the night before, and you will find a form of prayer for making it in the Devotions for attendance at the blessed Sacrament.

3rdly. To meditate on the sufferings and death of our dear Redeemer ; this wonderful Sacrament being instituted, that we may "shew forth the Lord's death till he come." (1 Cor. xi. 25.)

4thly. To prepare yourself by acts of virtue, especially of *faith, hope, love, and contrition* ; that you may approach your Lord with a firm *belief* in His *real* presence in this Sacrament, wherein His Body and Blood are "verily and indeed taken and received ;" and a firm belief also in that great *sacrifice* which He offered upon the Cross for your



redemption, and of which He here makes you a partaker ; and that you may also come with an ardent affection and *love* for Him who has so loved you as to give Himself for you on the Cross, and to give Himself to you on the Altar ; and, lastly, with a deep *humility* and *sorrow* for your sins, joined with a firm *hope* and *confidence* in the merits and mercies of your Redeemer.

Here will be given some forms of self-examination, meditation, and prayer. But, remember, they are intended to help you, not to do instead of your own efforts. No forms of prayer, however beautiful and fitting, are of any use except to those who use them devoutly, and pray not with their lips only, but with their spirit also ; for "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." (John iv. 24.) More than one form is given, to suit different people, or the same person at different times.

---

*A short Prayer before Examination of Conscience.*

**O** LORD GOD, who enlightenest every man that cometh into the world, enlighten my heart, I beseech Thee, with the brightness of Thy grace, that I may see wherein I have offended Thee by thought, word, and deed, and may confess my sins with true contrition and sorrow of heart, as I ought to do before Thee \* (and the priest Thy minister), and may strive to make amends for them, and live more holily for the future, to Thy honour and glory, and the salvation of my own soul.

*An Examination of Conscience before Communion for those who communicate frequently, as once a week, according to our duty to God, to our neighbour, and to ourselves.*

**I.—SINS AGAINST GOD.**

1. Have you omitted morning or evening prayer, or your daily examination of conscience ? or have you prayed

\* To be said by those who practise Sacramental confession.

or examined yourself carelessly, and allowed your mind to wander? 2. Have you spent your time, especially on Sundays and holidays, in idleness, lying late in bed, and wasting your time, instead of reading, praying, attending church and the blessed Sacrament? and have you taken care that your servants, children, &c., should have time for prayer, instruction, and preparation for Sacraments? 3. Have you spoken irreverently of God, or of holy things? Have you taken His name in vain, or told untruths? 4. Have you done what you know to be wrong from respect of men, idle compliance, selfish interest, &c.? 5. Have you been zealous for God's honour, virtue, and truth, and reproved, as occasion served, those who acted otherwise? 6. Have you resigned your will to God in troubles, poverty, sickness, &c.? Have you resisted *at once* all thoughts of unbelief, distrust, presumption, impurity, &c., suggested by the devil?

## II.—SINS AGAINST YOUR NEIGHBOUR.

1. Have you disobeyed your superiors, your parents, teachers, or spiritual pastors, murmured at their commands, or spoken of them contemptuously? 2. Have you been angry, peevish, or impatient when told of your faults, instead of correcting them? Have you despised the good advice of others, and censured them? 3. Have you offended any one by injurious threatening words or acts? 4. Or injured their good name by any slander or detraction? 5. Or spread, heedlessly, any report, *whether true or false*, that exposed your neighbour to contempt, or made him undervalued? 6. Have you carried stories backwards and forwards, and so made quarrels and misunderstandings between neighbours? 7. Have you been forward, or peevish towards any one in your manner or conversation? 8. Or taken pleasure in vexing and mortifying them, or making them swear, curse, or any way offend God? 9. Have you laughed at them or reproached them for any bodily or spiritual imperfections? 10. Have you been severe in censuring those placed under you, or not reproved them, when you ought? and have you been anxious to help them in their religion, and do good to their souls and bodies?

## III.—SINS AGAINST YOURSELF.

1. Have you been obstinate in following your own will, or defending your own opinion in things of no consequence, or even in wrong and scandalous things? 2. Have you taken pleasure in hearing yourself praised, or given way to thoughts of vanity or pride? 3. Have you indulged yourself in over-much ease, or given way to sensuality and fleshly lusts? 4. Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others? 5. Have you spent too much time in sleep, play, or any useless employment, and so omitted your devotions, or put them off to unreasonable times, when you were too hurried, or too tired to perform them properly?

---

A LONGER FORM FOR THOSE WHO COMMUNICATE  
LESS FREQUENTLY, AS ONCE A MONTH, OR  
SELDOMER.

---

AN EXAMINATION OF CONSCIENCE ON THE TEN COMMAND-  
MENTS AND THE CAPITAL SINS.

---

*The First Commandment.*

“I am the Lord thy God,” &c.

“Have you—been guilty of heresy, or disbelief, or wilful doubting of any article of faith? rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? by word or deed denied your religion, or gone to places of false worship? been ignorant of the articles of your Creed, of the Commandments, or of any of those things which Christians in your station are bound to know? despaired of salvation, or of the forgiveness of your sins? or rashly presumed upon finding mercy; going on in your

sins without any thoughts of amendment; or depending upon a death-bed repentance; after falling into mortal sin, neglected for a long time to turn to God by repentance? exposed yourself to the evident danger of mortal sin? been negligent in the worship of God? seldom or never adoring and praising Him, or giving Him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? made a sacrilegious communion, for want of a hearty sorrow for your sins and a firm purpose of amendment; or by being grossly negligent in the examination of your conscience? How often have you committed any of these sins, and for how long a time?"

*The Second Commandment.*

"Thou shalt not make to thyself," &c.

"Have you—been guilty of idolatry, or of giving divine honours to any thing created, or used any witchcraft, or charms, or spells, or such-like other diabolical inventions? employed prayers, or sacred names, to superstitious uses? consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, &c.? blasphemed God or His saints? abused the holy Scriptures, or scoffed at holy things? How often and for how long?"

*The Third Commandment.*

"Thou shalt not take the name of the Lord," &c.

"Have you—taken God's name in vain, or used it without respect in common discourse? taken a false oath, or sworn to what you did not certainly know whether it was true or false? taken an oath to do any thing that was wicked or unlawful? or broken lawful oaths? had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? by the blood or wounds of God, or any other blasphemous oath? been accessory to others' swearing, cursing, or blaspheming? made a rash vow, without sufficient knowledge or deliberation? broken any vow or solemn promise made to God? have you cursed yourself or others? how long have you had this habit? How often have you sworn?"

*The Fourth Commandment.*

“Remember that thou keep holy the Sabbath day,” &c.

“Have you—neglected to keep holy the Sunday? when prevented from attending prayers at church on Sundays and Holydays, supplied the omission by prayers at home, and taken care that those under your charge did the same? done any common work without necessity upon those days, or been accessory to others so doing? spent those days in idleness or in sin, or been accessory to others spending them so? How often?”

*The Fifth Commandment.*

“Honour thy father and thy mother,” &c.

*If a Child.*—“Have you been wanting in your duty to your parents, by not loving them, or not showing them due respect, or by disobeying them? and was it in any matter of moment? or have you been disobedient or disrespectful to any other lawful superiors? desired your parents’ death, or cursed them? or given them injurious language? or lifted up your hand against them? or threatened them? or provoked them to swear or otherwise to offend God? or caused them any considerable trouble or uneasiness? stolen from your parents, or otherwise wronged them? or squandered away their substance? neglected to succour your parents in their necessities, either corporal or spiritual? How often?”

*If a Parent.*—“Have you been negligent in procuring that your children should be speedily baptized? or that they should be timely instructed in their prayers and the Christian doctrine? or been wanting in giving them early impressions of the fear and love of God? or in taking care of their discharging their duty with regard to the Sacraments; neglected to correct them; or been excessive in your correction? neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c.? flattered them in their passions, or indulged them in their evil inclinations? given them bad example? how, and how often?”

*If a Servant.*—"Have you disobeyed your master or mistress? been wanting in diligence or industry? injured or destroyed their property through carelessness or neglect? or suffered others to injure them? stolen from them, or given any thing away without their knowledge? betrayed their confidence by revealing their secrets, by tale-bearing, by lies, &c.? obeyed or flattered them in any thing sinful?"

*If a Master or Mistress.*—"Have you neglected to watch over the conduct of your servants? refused without necessity to allow them time to attend church on Sundays and Holydays, or to frequent the Sacraments? overburdened them with work, or treated them injuriously?"

### *The Sixth Commandment.*

"Thou shalt do no murder."

"Have you been guilty of anger, or violent passion? desired any one's death, through hatred or malice? revenged yourself on any one by word or action, or desired revenge, or taken pleasure in the thoughts of it? provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? borne malice to others, or refused to be reconciled to them? procured, or thought to procure, a miscarriage? or given any counsel, aid, or assistance thereunto? done any thing to shorten your own or any others' life, or to hasten death? or rashly exposed yourself or others to danger? desired your own death, through passion or impatience? or entertained any thoughts of making away with yourself? or attempted or designed any such thing? neglected to give alms according to your condition and ability? or to reclaim sinners when it lay in your power? been guilty of any spiritual murder, by drawing others into mortal sin? or been accessory to the sins of others, by counsel, or command, or provocation, or any other way? have you given scandal to others by impure or profane discourse, drunkenness, swearing, or any other way? how often?"

### *The Seventh Commandment.*

"Thou shalt not commit adultery."

"Have you been guilty of any acts of impurity? [Under this head, all sins against purity must be carefully examined ;

D

as well as whatsoever leads to their indulgence or commission.] Have you been guilty of filthy talking? of reading immodest books? of indecency of dress? of looking at unchaste objects? of taking any dangerous or improper liberties?"

N.B. As the sins against this Commandment are most grievous, and, at the same time, most various, the prudent counsel of your clergyman will assist you, if necessary, in a more particular examination.

### *The Eighth Commandment.*

"Thou shalt not steal."

"Have you been guilty of stealing, or cheating, or in any way wronging your neighbour in buying or selling, or in any other bargains or contracts? or been accessory to another's committing any such injustice? unjustly retained what belonged to another? caused any damage to your neighbour in his house, cattle, or any other goods? contracted debts without design of paying them; or without any prospect of being able to pay them? or delayed or refused to pay your just debts when you were able? or by prodigal expenses rendered yourself unable, and so wronged your creditors, or your own family? been guilty of negligence in the securing and administering of trusts confided to your care, whether for ecclesiastical, charitable, or other purposes? has any actual loss resulted from this negligence? to what extent? have you been negligent in the administration of property otherwise entrusted to you, as guardian or administrator? if so, have others thereby suffered? to what extent? been guilty of usury, in the loan of money? put off false money? bought or received stolen goods? or taken of those who could not give? neglected your work or business to which you were hired, or by contract obliged? how often? and to what extent?"

N.B. *In all sins of injustice whereby you have done any wrong to your neighbour, either in his person, or in his goods or in his character, honour, or good name, you are strictly obliged to make full satisfaction and restitution, if it be in your power, otherwise the sin will not be forgiven.*

Have you then neglected or delayed without just cause to make satisfaction and restitution, when it was in your power?"

*The Ninth Commandment.*

"Thou shalt not bear false witness," &c.

"Have you been guilty of telling lies? been guilty of hypocrisy or dissimulation? entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions or intentions? been guilty of backbiting, or uncharitable conversation, by speaking of the known faults of your absent neighbour? been guilty of calumny, which consists in saying of your neighbour what is false or uncertain? how often? and before how many? from what motive?"

N.B. In either case you are obliged to restore his character as far as you are able.

Willingly given ear to detraction or calumny? taken pleasure in it? or in any way encouraged it? or not hindered it when you might? injured your neighbour's honour by reproaches and affronts, or robbed him of his peace of mind, by scoffs and derision? by carrying stories backwards and forwards, or in any other way caused misunderstanding or quarrels betwixt others? how often? and what harm has followed?"

N.B. Here also judges, lawyers, solicitors, &c., ought to examine themselves, what injustice they may have been guilty of in managing causes, &c., as well as accusers, witnesses, &c.

*The Tenth Commandment.*

"Thou shalt not covet thy neighbour's house," &c.

"Have you desired your neighbour's goods, not caring whether you had them right or wrong? or been in a disposition of stealing or otherwise wronging him if it lay in your power? desired your neighbour's loss or misfortune, or any public calamity, that you might be the gainer by it?"

*Commandments of the Church.*

1. "Have you neglected to keep holy, Sunday and the greater Festivals? Have you worked on them without necessity?"



2. "Have you neglected to come to church, and to the blessed Sacrament? or to communicate, *at least*, three times a year? and taken care that your children and servants should come?"

3. "Have you observed the days of fasting and abstinence commanded by the Church?"

4. "Have you confessed your sins to a Priest when you felt your conscience troubled with any weighty matter?"

### THE CAPITAL OR DEADLY SINS.

#### *Pride.*

"Have you been guilty of pride, or complacency in yourself, or contempt of others? been guilty of vain-glory, by doing your actions to procure esteem? taken delight in the esteem and applause of others, or been uneasy and discontented when you did not receive such esteem or applause? how often?"

#### *Covetousness.*

"Have you been guilty of covetousness in desiring or loving too much the things of this world? sought after them too eagerly, or been too much distressed at the loss of them? how often?"

For the sins of **LUST**, see the Seventh Commandment.

For the sins of **ANGER**, see the Sixth Commandment.

#### *Gluttony.*

"Have you been guilty of gluttony by eating or drinking to excess, so as to endanger or injure your health or reason? made others drunk, or sought to make them so? or boasted of having made them so? how often? and with what scandal to others?"

*Envy.*

"Have you envied or repined at your neighbour's good, either spiritual or temporal? or rejoiced at his harm? been guilty of jealousy, in consequence of any attention or preference shown to others? rejoiced to see them disappointed or mortified? how often?"

*Sloth.*

"Have you been guilty of sloth, or laziness of mind or body, which has prevented you from discharging your duty? neglected your spiritual duties, or discharged them with tepidity or indolence? studied too much your own ease, leading an unmortified and unchristian life? squandered away much of your time in idleness, or useless occupation?"

"Have you entertained with pleasure the thoughts of saying or doing any thing which it would be a sin to say or do?"

"Have you had the desire or design of committing any sin?"

"Have you gloried in any sin whatsoever?"

N.B. Here also masters and servants, husbands and wives, lawyers and physicians, clergymen and magistrates, &c., ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

*A Prayer for Contrition.*

I HAVE now before me, O Lord, a sad prospect of the many sins whereby I have displeased Thy divine Majesty, and which, I am assured, will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow, to receive Thy pardon. But this sorrow, this repentance, O Lord, must be Thy free gift; and, if it comes not from Thy mercy, all my endeavours will be vain, and I shall be for ever miserable. Have mercy therefore on me, O Father of mercies, and pour Thy grace into my heart,

that I may sincerely repent of all my sins. Grant me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended Thee, so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often through my own weakness and neglect; but let it be now Thy gift, descending from Thee, the Father of lights, that so my repentance may be joined with amendment of life, and I may be fully absolved from the guilt of my sins, and once more received into the number of Thy servants. Through Jesus Christ, our Lord. *Amen.*

*A Meditation before Communion.*

1. **C**ONSIDER, first, that Jesus Christ our Lord, whom we receive in this blessed Sacrament, is called in Scripture the "Lamb holy slain from the foundation of the world" (Rev. xiii. 8.), because, from the very beginning of the world, there was no way of coming at God's mercy or grace, but by faith in a Redeemer to come, and by the merits of His future death and passion. Hence Christ crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets: for Him they constantly sighed; Him they regarded in all their sacrifices, which were, indeed, so many figures of Him, and of His death. All these figures were to have an end, when Christ Himself, the very Truth, came in person into the world, and offered Himself upon the Cross, a sacrifice for the sins of the world. But still His death and passion is to be the perpetual object of the devotion of all His children and servants, even to the end of the world; not now, as prefigured, in shadows and types, but as commemorated and celebrated in the Eucharistic Sacrifice and Sacrament, containing and exhibiting verily and indeed (that is, in very truth), our great High Priest and Victim, Jesus Christ. For the ancient figures are now passed, and the truth has succeeded in their place: and that same fountain of all sanctity, who of old communicated Himself to His servants spiritually by faith, now gives Himself to us verily and indeed in these heavenly mysteries. For

this manner of communicating Himself was best becoming the new law, which is a law of love, a law of grace, and a law of truth. O my soul! admire and adore the riches of the bounty and goodness of thy God and Saviour, who gives thee in this Sacrament so great a gift, that heaven itself has nothing greater. Embrace His love, but let it be with a suitable return of love; and see thou prepare thyself worthily to receive so great a visit. O take care to open wide thy heart, that it may be capable to hold those treasures which He brings with Him, and which He desires to impart to thee.

Consider, secondly, the figures by which God was pleased in the Old Testament to foreshew this Sacrament; especially these three, the Tree of Life, the Paschal Lamb, and the Manna from Heaven. The Tree of Life, which God planted in the midst of the earthly paradise, had that excellent property, that if sin had not banished us from that happy abode, by feeding on the fruit of it, we should have been maintained in a constant vigour, strength, and health, and have never died. O how well does the blessed Eucharist answer this noble figure! in which we feed upon life itself in its very fountain, and by frequently and worthily approaching to it, receive a plentiful and constant supply of heavenly grace, for the maintaining of the vigour, strength, and health of the soul; that so we may never incur the second death, but may pass from life to life; from the life of grace to the life of glory; from life concealed under sacramental veils to life seen and enjoyed without shadow or change, for all eternity.

The Paschal Lamb, which was first offered in sacrifice to God on the evening in which the children of Israel were delivered from the bondage of Egypt, and then was, by God's command, eaten by all the faithful; was also a figure of the blessed Eucharist, and of the true Lamb of God, there communicated to us; even that Lamb, which was first offered in sacrifice for our eternal redemption from the bondage of the infernal Pharaoh, and is now received by all the faithful in these heavenly mysteries, for a perpetual commemoration of this our redemption, and a constant application of the fruit of it to our souls. O let us confidently run to this "Lamb of God, who taketh away the

sins of the world!" Let us receive, with all affection, this Christian passover! Let us embrace this Victim of our redemption, this new Sacrifice of the new covenant, the covenant of life and of love! Let us sprinkle ourselves with this "blood of the New Testament," that so the destroying angel may have no power to hurt us.

Another figure of the blessed Eucharist was the Manna from heaven, with which the children of Israel were wonderfully fed, during their forty years' sojourning in the wilderness, before their coming to the land of promise. This food was many ways miraculous, but nothing in comparison of that living Bread, that Bread of life, which is given us in the divine mysteries, which comes down from heaven, in order to carry us thither, to the true land of promise, the land of the living, and which nourishes our souls to life eternal. O heavenly Manna! O Bread of angels! let my soul always hunger after Thee! Thou art my true and only support, during this my mortal pilgrimage. O give me a loathing for all the husks of swine, with which this deluded world seeks to amuse me! O let me ever relish Thy hidden sweetness!

Consider, thirdly, the mysteries which we celebrate in this thrice blessed Sacrament and Sacrifice. Here the whole Passion and Death of Christ is solemnly acted, in a most sacred memorial, by Himself in person. Here the Lamb of God presents Himself as slain to His eternal Father; and His Blood most powerfully pleads in our behalf. Here the Death of our Lord, the fountain of all our good, plentifully flows into our souls, and ever lives and brings forth in us the fruit of life. Here the triumphs of our crucified King, His victorious resurrection and glorious ascension, are displayed. Here we receive an assurance of the share that we have in Christ, and in His redemption. Here we partake of His Body and of His Spirit. Here we drink of the fountain of life. Here all the members of Christ are happily united with one another, and with their Head, in a Sacrament of union and love. Here we have a most certain pledge of everlasting life, and of the eternal enjoyment of Him in our blessed country, who thus lovingly gives Himself to us in this place of banishment. O my soul, reverence with awe, and embrace with love, these

mysteries so full of majesty and of love. The High-Priest of the Old Testament was but once a year to enter into the inward sanctuary of the temple, called the Holy of Holies, and then not without many purifications and sacrifices, and a solemn fast of all Israel. See, then, how pure, how holy, thou oughtest to be, who so often art admitted into the sanctuary of the New Testament, that is, to these divine mysteries, sanctified by the presence of Jesus Christ Himself, the true Holy of Holies, of which that Jewish sanctuary was but a shadow.

Consider, therefore, fourthly, that what most especially calls for our devotion in these most holy mysteries, is the real presence of Jesus Christ Himself, true God and true Man, under the sacramental elements. Bow thyself down, my soul, to adore this sacred truth : let no proud thoughts of opposition arise in thee against this admirable sacrament ; captivate thy understanding to the obedience of faith ; build thyself upon the express words of truth itself, so often repeated in Holy Writ ; and upon the express declaration of the Church of God, against which the gates of hell can never prevail. The glory and merit of faith is to believe what thou canst not see ; to acknowledge that the Almighty can do infinitely more than thou canst comprehend ; and that no effort of mercy and love can be too great for Him, Who has died for love. See, then, what thy devotion ought to be in consequence of this belief ; what profound reverence to so great a Lord, Who lies concealed in these tremendous mysteries ; what purity of conscience, in order to approach worthily to purity itself ! What humility, what love, when thou art admitted to receive Him into thyself !

Consider, fifthly, how many ways thy Lord and thy God, the Sovereign Good, who delights to be with the sons of men (Prov. viii. 31.), communicates Himself to thee. In His Incarnation and Birth He gave Himself to be thy companion, and to take upon Him all thy miseries. In His Death He gave Himself to be thy ransom : in this heavenly Sacrament He gives Himself to be thy food, the comfort and support of thy exile : and in His kingdom above, He designs to give Himself for thy eternal reward. O ! what can He do more to testify His love to thee ? as wise as He

is, He cannot contrive any thing better for thee; as powerful as He is, He cannot do more for thee than give thee Himself. O! how true is that saying of the beloved disciple, that "God is love." But what dost Thou see in me, dear Lord, that can move Thee to love such a poor worm, such a wretched sinner as I am? There can be nothing good in me, but what is Thy gracious gift: and, alas! I fear I have hitherto abused all Thy gifts. It is, then, Thy own pure goodness alone that can make Thee love me; and Thy pure love alone that can make Thee communicate Thyself to me. O let me then be no longer ungrateful to Thy love! Let Thy divine fire, which Thou so much desirest to enkindle upon earth, take hold now of my heart, that I may return Thee love for love. O! send it now into my soul, that it may prepare Thee a suitable lodging there! O! let me henceforward give myself wholly to Thee, who so often givest Thyself to me.

Consider, sixthly, Who it is that thou art to receive in this blessed Sacrament, and who thou art that presumest to approach Him. He is the great King and Maker of heaven and earth: and the whole creation is a mere nothing in His sight. What a little atom, then, art thou, compared to Him! He is eternal, immense, and every way infinite in power, in majesty, in beauty, in wisdom, in glory; and thou art a little diminutive worm, made of earth, and full of miseries. He is infinitely pure and holy, in Whose sight the very heavens are not clean, and Who cannot endure iniquity; and thou art the very filth of sin, and a sink of uncleanness and corruption. How then, my soul, shall we dare venture to enter into this inward sanctuary, to draw near the throne of this infinite Majesty, and, unclean as we are, to touch and receive the Holy of Holies? Uzzah was struck dead for irreverently touching the ark of the covenant; the Bethshamites for irreverently looking on it; and Nadab and Abihu for offering incense before it, with unhallowed fire. Now, what was this ark (in which were only deposited the tables of the law) in comparison with the Lord and Giver of the Law, whom we here approach to? When God was about to give the law, the children of Israel were commanded to be purified, and to keep themselves chaste; and even then to keep their distance from the

mountain where the Lord appeared in thunder and lightning : only Moses was permitted to ascend to the mountain's top, to converse with the divine Majesty, or rather with an angel speaking in His person. And how shall we, with so little purity, dare to approach this infinite and all-holy God, this "consuming fire?" St. Paul assures us (1 Cor. xi.), that the unworthy receiver is "guilty of the body and blood of the Lord, and eateth and drinketh judgment to himself, not discerning the Lord's Body." How, then, shall we, the most unworthy of all sinners, presume to receive this Lord of Glory? Must we then stay away till we have the presumption to think ourselves worthy? No, certainly: for one of the most necessary dispositions for receiving worthily, is to acknowledge and believe our own unworthiness. Or must we, through awe and fear of so great a Majesty, abstain for ever from partaking of these tremendous mysteries? No, for it is no less certain death to stay away from the fountain of life, than to come to it unworthily. What, then, must we do, my soul? We will not run away from our Sovereign good: no; we will run to Him, but it shall be like the humble publican; like the poor prodigal returning home; like the penitent Magdalen: such as these He never rejects. It shall be with a contrite and humble heart, which He never despises: it shall be with an entire confidence in His infinite goodness and mercy, for no one ever hoped in Him, and was confounded. O grant us, dear Lord, to approach Thee with these happy dispositions; and, since Thou art pleased to invite Thyself into so poor, so mean, so wretched a cottage, as this of my breast, be pleased to send in thither beforehand those graces, those virtues, that devotion, which may prepare the place for Thee; for Thou knowest that of myself I can do nothing.

Consider, seventhly, the happy fruits which that divine Sacrament produces in their souls who frequent it with due preparation: "The bread that I will give," says our Lord (St. John, vi. 51.), "is My flesh, which I will give for the life of the world:" and again, "Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day:" and again, "He that eateth My flesh, and drinketh My blood, dwelleth in Me,



and I in him :” and, “He that eateth Me shall live by Me :” and, “He that eateth of this bread shall live for ever.” Whosoever our Lord comes, He carries about with Him all the treasures of life, that is, all grace, love, and holiness ; and, on His part, is ever ready to open those treasures, and to communicate them most plentifully to those whose souls He comes to visit. These treasures are infinite, and so is the love He bears to us. What gifts, then, what graces, may we not expect, if we come with reverence and humility, with love and devotion, to Him, Who is the fountain of life ! Here we receive the Bread of life for the food and nourishment of our souls. Here we meet with a constant supply of grace, to repair the daily decays caused by our infirmity and corruption ; to give us new strength and vigour, to walk on in our way through the wilderness of this world to the mountain of God ; and to make us continually grow in virtue, till we come to a perfect man, to the measure of the stature of the fulness of Christ.—Here our lesser sins are forgiven us, and we receive a sovereign remedy against the greater. Here devout souls taste the sweetness of heaven in its very fountain. Here, seated like Magdalen, at the feet of our Lord, we learn from Him heavenly lessons, and enjoy His delicious conversation. Seek after this happiness, O Christian soul, which in some measure makes you enjoy heaven upon earth. If you love Jesus Christ, run to Him Who loves you : if you love yourself, run to your Sovereign Good. But see it be with due preparation ; and most especially with faith, with reverence, and with love.

---

A PREPARATORY PRAYER, CONTAINING THE CHIEF ACTS  
OF DEVOTION PROPER BEFORE COMMUNION.

1. *Direct your Intention.*

**O** LORD Jesus Christ, King of everlasting glory ! behold I desire to come to Thee this day, and to receive Thy body and blood in this heavenly Sacrament, for Thy honour and glory, and the good of my soul. I desire to

receive Thee, because it is Thy desire, and Thou hast so ordained: blessed be Thy name for ever. I desire to come to Thee like Magdalen, that I may be delivered from all my evils, and embrace Thee, my only good. I desire to come to Thee that I may be happily united to Thee, that I may henceforth abide in Thee, and Thou in me; and that nothing in life or death may ever separate me from Thee.

### 2. *Commemorate the Passion of Christ.*

I desire, in these holy mysteries, to commemorate, as Thou hast commanded, all Thy sufferings, Thy agony, and bloody sweat; Thy being betrayed and apprehended; all the reproaches and calumnies; all the scoffs and affronts; all the blows and buffets Thou hast endured for me; Thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; Thy crucifixion and death, together with Thy glorious resurrection, and triumphant ascension. I adore Thee, and give Thee thanks, for all that Thou hast done and suffered for us; and for giving us in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this Body and Blood which was offered for us.

### 3. *Make an Act of Faith.*

I most firmly believe, that in this holy sacrament Thou art present verily and indeed: that here is Thy body and blood, Thy soul and Thy divinity. I believe that Thou my Saviour, true God and true Man, art really here, with all Thy treasures; that here Thou communicatest Thyself to us, makest us partakers of the fruit of Thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive Thee worthily, nor a greater misery than to receive Thee unworthily. All this I most steadfastly believe, because it is what Thou hast taught us by Thy Word, and by Thy Church.

### 4. *Make an Act of Contrition.*

O Lord, I detest, with my whole heart, all the sins by which I have ever offended Thy divine Majesty, from

the first moment that I was capable of sinning to this very hour. I desire to lay them all at Thy feet, to be cancelled by Thy precious Blood. Hear me, O Lord, by that infinite love, by which Thou hast shed Thy Blood for me. O let not that Blood be shed in vain! All my sins displease me now exceedingly, because they have offended Thine infinite goodness. By Thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and according to the best of my power, will do penance for them. Forgive me, dear Lord, for Thy mercy's sake; pardon me all that is past; and be Thou my keeper for the time to come, that I may never more offend Thee.

### 5. *Make an Act of divine Love.*

O Lord Jesus, the God of my heart, and the life of my soul, as the hart pants after the fountain of water, so does my soul pant after Thee, the Fountain of life, and the Ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up His abode with me. O happy moments, when I shall be admitted to receive the living God, for Whom my poor soul languishes with love! O come, dear Jesus, and take full possession of my heart for ever! I offer it to Thee without reserve. I desire to consecrate it eternally to Thee. I love Thee with my whole soul above all things; at least, I desire so to love Thee: it is nothing less than infinite love that brings Thee to me; O! teach me to make a suitable return of love.

### 6. *Humbly beg God's Grace.*

But, O my God, Thou knowest my great poverty and misery, and that of myself I can do nothing: Thou knowest how unworthy I am of this infinite favour, and Thou alone canst make me worthy. O! since Thou art so good as to invite me thus to Thyself, add this one bounty more to all the rest, to prepare me for Thyself. Cleanse my soul from its stains; clothe it with the nuptial garment of clarity; adorn it with all virtues, and make it a fit abode for Thee.

Drive sin and the devil far from this dwelling, which Thou art here pleased to choose for Thyself, and make me one according to Thy own heart; that this heavenly visit which Thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation. O! never let me be guilty of Thy Body and Blood, by an unworthy communion! For the sake of this same precious blood, which Thou hast shed for me, deliver me from so great an evil. O rather let me die ten thousand deaths, than thus presume to crucify Thee again! Grant me, O Lord, some portion with Thine holy angels and saints, who see Thee face to face in heaven, and Thy blessed Virgin Mother, and hear their prayers for me, that I may in such a manner receive Thee here, in this place of banishment, that, with them, I may hereafter enjoy Thee for ever in heaven, my true country.

*Acts of Devotion, Praise, and Thanksgiving after  
Communion.*

**O** LORD Jesus Christ, my Creator, and my Redeemer, my God, and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation! O that I could give Thee a hearty welcome! O that I could entertain Thee as I ought! Thy loving kindness invites me to Thee, and I would willingly say with the spouse in the Canticles, "I have found Him whom my soul loveth, I have held Him, and will never let Him go:" but the awe of so great a Majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. Would that I could embrace Thy feet! that, like Magdalen, I could wash them with my tears!

But first bow down thyself, with all thy powers, to adore the Sovereign Majesty who has vouchsafed to come to visit thee; pay Him the best homage thou art able, as to thy first beginning and thy last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite

God. Then pour thyself forth in His presence, in praise and thanksgiving, according to thy best; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for His mercy and bounty to thee.

What return shall I make to Thee, O Lord, for all Thou hast done for me? Behold when I had no being at all, Thou didst create me: and when I was gone astray, and lost in my sins, Thou didst redeem me, by dying for me. All that I have, all that I am, is Thy gift; and now after all other favours, Thou hast given me Thyself: blessed be Thy name for ever. Thou art great, O Lord, and exceedingly to be praised; great are Thy works, and of Thy wisdom there is no end: but Thy tender mercies, Thy bounty and goodness to me, are above all Thy works: these I desire to confess and extol for ever. Praise the Lord, O my soul, and all that is within me praise His holy name! Praise the Lord, O my soul, and forget not all His benefits. O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him for ever. O ye Angels of the Lord, bless ye the Lord, praise Him and magnify Him for ever. Bless the Lord, all ye His Saints, and let the whole Church of heaven and earth join in praising and giving Him thanks for His mercies and graces to me; and so, in some measure, supply what is due from me. But as all this still falls short of what I owe Thee for Thy infinite love, I offer to Thee, O eternal Father, this same Son of Thine, whom thou hast given me, and His thanksgiving, which is of infinite value; and this I am sure Thou wilt accept. Look not then upon my insensibility and ingratitude, but upon the face of Thy Christ, and with Him, and through Him, receive this offering of my poor self, which I desire to make unto Thee.

*An Oblation after Communion.*

**O** FATHER of mercies and God of all consolation, how hast thou loved us, to whom Thou hast given Thy only-begotten Son, once for our ransom, and continually for the food of our souls! What can I, a wretched creature, return to Thee for this infinite love? Verily nothing else but this same beloved Son of Thine, whom Thou hast

given me, and surely Thou couldst give nothing greater or more worthy of Thyself. Him then I offer Thee, O heavenly Father, with whom thou art always well pleased; Him whom thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of His death. He is our High Priest and Victim; He is the propitiation for the sins of the whole world; He is our Advocate and Intercessor. Look down then upon Him, and for His sake look down upon me, and upon us all. Remember all His sufferings, which He endured here in this mortal life; His bitter anguish, His agony and bloody sweat; all the injuries and affronts, all the blows and stripes, all the bruises and wounds that He received from us. Remember His death, which Thou wast pleased should be the fountain of our life; and, for the sake of His sacred passion, have mercy on us.

O my dear Lord and Saviour, who hast here given me Thyself, I would gladly make some suitable return to Thee for this infinite love; I would gladly make Thee some offering in acknowledgment of this rich present Thou hast made me. But alas! Thou knowest my poverty; Thou knowest I have nothing worthy of Thy acceptance; nothing but what, upon a thousand titles, is already Thine. But, O my God, such is Thy goodness, Thou wilt be content with the little that I can give Thee, though it be Thine own already; Thou askest nothing but my heart, and this I here most willingly offer Thee. O be pleased to accept of it, and make it wholly Thine for ever. I offer Thee here my whole being, my body with its senses, and my soul with all its powers: that as Thou hast at present honoured them both by Thy presence, so they may both be Thy temple for ever. O sanctify and consecrate eternally to Thyself this mansion, which thou hast this day chosen for Thine abode. I give Thee my memory, that it may be for ever recollected in Thee; my understanding, that it may be always enlightened and directed by Thy truth; and my will, that it may be ever conformable to Thine, and ever burn with the love of Thee. O take me entirely into Thy hands, with all that I have, and all that I am; and let nothing henceforward, in life or death, ever separate me any more from Thee. *Amen.*

*Petitions after Communion.*

**O** MOST merciful Saviour, behold I have presumed to receive Thee this day into my house, relying on Thine infinite goodness and mercy, and hoping, like Zaccheus, to obtain Thy benediction. But alas, with how little preparation! With how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of Thee; and I desire to detest them for ever. O wash them all away with Thy precious blood. Thou art the Lamb of God, that takest away the sins of the world; and one drop of this blood, which Thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul. Thou knowest how prone I am to evil, and how backward and sluggish to good. Who can heal all these my evils, but Thou, the true physician of my soul, who givest me Thy Body and Blood in this Blessed Sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of ignorance and error from my understanding, by Thy heavenly light; drive away the corruption and malice of my will, by the fire of divine love and charity. Strengthen my weakness with heavenly fortitude. Subdue all evil passions in me, especially that which annoys me most, and which is my ruling passion; stand by me henceforth in all my temptations, that I may never more be overcome: remove from me all dangerous occasions, and grant that I may rather die a thousand deaths, than live to offend thee by any deadly sin.

O my Jesus, Thou art infinitely rich, and all the treasures of divine grace are locked up in Thee! These treasures Thou bringest with Thee when Thou dost visit us in this blessed Sacrament, and Thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me confidence to present Thee now with my petitions, and to beg of Thee those graces and virtues which I very much stand in need of, as Thou knowest. Oh, increase and strengthen my belief of Thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by

the rules of Thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity. Teach me, by Thy divine example, and by Thy most efficacious grace, to be meek and humble of heart, and in patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things teach me to love Thee, to be ever recollected in Thee, and to walk always in Thy presence; teach me to love my friends in Thee, and my enemies for Thee; grant me grace to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy Thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am any ways bound to pray, that we may all love Thee, and faithfully serve Thee. Have mercy on Thy whole Church, and on all the clergy and members of the same, that all may live up to their callings, and sanctify Thy name. Give thy grace and blessing to all princes and magistrates, and to all Christian people. Convert all unbelievers and sinners, and bring all strayed sheep back to Thy fold: particularly have mercy on N. and N., &c., and grant that, with Thy Saints and angels, and all who have departed in Thy faith and fear, we may hereafter see Thee face to face, whom here we receive under the Sacramental veils.

---

## ANOTHER FORM OF DEVOTIONS BEFORE COMMUNION.

---

### 1. *Direct your Intention.*

**O** ALMIGHTY God, I, an unworthy sinner, desire to attend the Sacrifice and receive the Sacrament of the Body and Blood of Thy Son, to the praise and glory of Thy Supreme Majesty; in memory of the most holy life, passion,



and death of Jesus Christ our Saviour ; in thanksgiving for all Thy gifts and graces bestowed on me, a most unworthy sinner, and on Thy whole Church ; in satisfaction for my own sins, for my salvation, and that of others (especially—) ; for the consolation of the departed (especially — ). In Thee, O Lord, is all which can satisfy the craving of my heart. Whom have I in heaven but Thee, and there is none upon earth whom I desire in comparison of Thee. Thou Thyself wilt be my great reward.

### 2. *Make an Act of Contrition.*

**I** HUMBLY offer to Thee, O Lord, together with the Sacrifice and Sacrament of the Body and Blood of Thy Son, my Saviour, the sacrifice of a broken and contrite heart. I grieve from my inmost soul that I have ever offended Thee, my God, and my chief Good, who art so kind to me, and dost so often refresh me in this Sacrament, by my sins, especially (—) which Thou knowest, O Searcher of hearts, and which I, a wretched sinner, confess, with grief, in the bitterness of my soul. Would that I had never offended Thee, but a broken and contrite heart, O God, Thou wilt not despise, since Thou for love of us hast given Thine only-begotten Son to wash us from our sins in His own blood.

### 3. *Make an Act of Faith.*

**I** FIRMLY believe, O good Jesus, and with lively faith confess, that Thou Thyself, equal to the Father in power and glory, true God and true Man, art verily and indeed present in this Sacrament. For Thou, who art the Truth, hast said, This is My Body, This is My Blood. I believe whatsoever the Son of God hath spoken. Nothing is truer than this word of Him who is the Truth. Lord, I believe ; help Thou mine unbelief, increase my faith.

### 4. *Make an Act of Hope.*

**O** CHRIST Jesus, I am sinful dust and ashes, but Thou art the Father of mercies and God of all consolation. Thou hast said, Come unto me all ye that labour, and are heavy

laden, and I will give you rest. To whom else should I go? Thou hast the words of eternal life; Thou alone comfortest me in every affliction. I am weak and sick, but Thou art my salvation. Those who are whole need not a physician, but those who are sick. If only the shadow of Peter passing by healed the sick, shall I not trust that when Thou comest under my roof, and dwellest in me, God and Man, I shall be healed of my sickness? I will arise and go to my father, my refuge, my physician. All my hope, O Lord, is in Thy promises, for Thou art merciful and full of compassion, and faithful in all Thy words.

#### 5. *Make an Act of Love.*

**O** MOST sweet Saviour, Christ Jesus, how great was the love which drew Thee down from the bosom of the Father into this valley of tears, to take human flesh, to endure infinite miseries, injuries, nay the death of the cross for us sinful men, and for our salvation. Oh, how great was Thy love! Thou mightest have condemned us, and Thou didst choose to save us! We were guilty, and Thou, the innocent one, didst endure our punishment, to set us free! From love it was that Thou camest down to take our flesh, and when about to depart from this world to the Father, Thou didst leave us this Sacrament, for a pledge of love. Herein after a new and wonderful manner Thou dost abide with us, Thou, whose delights are to be with the sons of men. O Lord, how worthy art Thou of love, who dost so much for love of us! I will love Thee, O Lord my Strength, my Refuge, and my Salvation. I desire in this Sacrament to receive Thee, that I may be more firmly joined with Thee in the bond of love. Who shall separate me from the love of Christ my Saviour? O that neither life, nor death, nor tribulation, nor any other creature may ever be able to separate me from Thy love!

#### 6. *Make an Act of Humility.*

**B**UT how shall I dare to approach Thee? Thou, O Lord, art my God, my Creator and my Redeemer, the King of heaven and earth. And what am I? A vile worm of

earth, dust, and ashes, and, what is yet worse, so often a disobedient and ungrateful sinner against Thee. Indeed, O Lord, I am not worthy that Thou shouldst enter under my roof; yet remember, most merciful Saviour, that, when Thou wast Lord of all, Thou didst take on Thee the form of a slave, and come to us, and converse with publicans and sinners; and didst humble Thyself even to the death of the Cross. Let that humility of Thine move Thee, I pray Thee, not to despise me a wretched and humble servant, but do Thou mercifully come unto me, and receive me kindly when I come unto Thee.

### *7. Ask the Grace of God.*

**O** ETERNAL Father, by the merits of Thy Son, grant me grace to receive worthily, to my soul's health, this most holy Sacrament. O Lord Jesus, be merciful to me a sinner, and grant that I may so worthily approach the mysteries of Thy Body and Blood that I may thence gain abundant fruits, and acquire strength against all the assaults of the world, the flesh and the devil. Grant me grace thereby to overcome all vices, especially my besetting sins (—), and to acquire charity, humility, purity, and all other virtues, those especially of which I most stand in need, and to serve Thee day by day more faithfully.

O God, the Holy Ghost, grant me Thy heavenly grace to purify my heart, and prepare in me, as once Thou didst prepare in the blessed Virgin Mary, a worthy habitation for Christ the Lord.

May the Almighty and Merciful God grant to me joy with peace, amendment of life, time for true repentance, grace and consolation of the Holy Ghost, perseverance in good works, a contrite and humble spirit, a blessed end of life here, and a joyful eternity. *Amen.*

## PRAYERS AFTER COMMUNION.

1. *Adore and Praise God.*

**O** LORD Jesus, sweet Guest, mayest Thou have come happily to me, Thy poor and humble servant. Mayest Thou have entered blessedly under this poor and narrow roof of my soul. Blessed and praised art Thou, who hast come into my heart, the Dayspring rising from on high. O King of peace, drive far from my heart and soul all vain thoughts, that it may love and contemplate Thee alone, the author of peace. Shall my soul seek or taste anything but Thee, O Peace, Tranquillity and Sweetness of my heart. O Fountain of undying love, how can I forget Thee, who hast vouchsafed to remember me, and give Thyself to me? Thy mercy hath exceeded all my hopes; Thy grace and kindness hath been beyond all my merits. What return shall I make to Thee for Thy grace? O that I could serve Thee all the days of my life; O that I could, but for one day, serve Thee worthily! Truly worthy art Thou of all service, honour, and eternal praise. Truly Thou art my Lord, and I Thy poor servant, who am bound to serve Thee with all my might, and never to cease praising Thee. This is my wish, and heart's desire. Whatever is wanting do thou vouchsafe to supply. Grant me Thy grace, most kind Jesus, that it may be with me and work with me and help me to persevere to the end. Grant me ever to desire what is most pleasing to Thee. Let Thy will be my will, and my will ever follow Thine. Grant that I may die to all worldly desires, and for love of Thee, seek to be unknown and despised among men. Grant me to rest only in Thee, who art the true Peace and Rest of my soul, and without whom is no abiding peace. In this peace, even in Thee, O Lord, my only and eternal Good, let me rest and abide for ever.

## 2. *Give Thanks to God.*

**W**HAT reward shall I give unto Thee, O Lord Jesus, for all the benefits Thou hast bestowed upon me, especially this day? Thou, for love of me, hast given me Thy Body for food, and Thy blood for drink, and both for a pledge of future glory. Who ever heard of such a thing before? Who ever saw the like of it? Would that my lips were opened and my mouth filled with praise, that I might sing of Thy glory and greatness all the day long, and of all Thy wonders. Let my soul magnify the Lord, who hath bestowed such benefits upon it; and my spirit rejoice in God my Saviour; for He hath regarded the lowliness of His servant, and He that is mighty hath done great things for me, and hath filled my hungry soul with good things. Praise the Lord, all ye Gentiles; praise Him, all ye people. Kings of the earth and all peoples, princes and all judges of the earth, young men and maidens, old men and children. But my tongue, O kind Jesus, shall speak of Thy righteousness and of Thy praise all day long. All my bones shall say, Lord, who is like unto Thee? Thou art powerful, O Lord, and truth is with Thee; bountiful in Thy gifts, and holy in all Thy works. Let my words be acceptable in Thy sight; for in Thee is my delight, and in Thy commands will I exercise myself. Guide Thou me by my right hand, and lead me after Thy will, that hereafter Thou mayest receive me with glory. *Amen.*

## 3. *Offer to God the Father His Son.*

**M**OST merciful Father, who hast so loved me as to give Thine Only-Begotten for my meat and drink, and with Him hast given me all things, look upon the face of Thy Christ in whom Thou art well pleased. This Thy Beloved Son I give unto Thee, O Lord, and with Him my heart, in return for all which Thou hast bestowed upon me. Mayest Thou, O Father, be pleased with Him, and for His sake turn away Thine indignation from me. Behold Jesus Christ, the Mediator of God and man, our Advocate and High Priest, who intercedes for me. Him I offer unto Thee,

Him, I say, who did no sin, but bore the sins of the world, and with His stripes healed our infirmities. Receive, O holy Father, this immaculate Victim, who to-day was presented on the altar, to the praise and glory of Thy name, in thanksgiving for all Thy benefits bestowed upon me, for the remission of my sins, and the supply of all my defects.

4. *Offer Thyself to Christ.*

**O** LORD, I am Thy servant, and son of Thine handmaid, wherefore I renounce Satan and all his works and pomps. Thou alone art the God of my heart and my portion for ever. Thou art the lot of mine inheritance and of my cup. Thou shalt maintain my lot. Do Thou alone receive the whole freedom of myself; receive my memory, my understanding, my entire will. Whatsoever I have or possess Thou hast of Thy bounty bestowed upon me. All this I restore unto Thee, and surrender it to be disposed of absolutely according to Thy will. Only give me love for Thee along with Thy grace, and I am rich enough. I ask for nothing more.

*Ask for the Grace of God.*

**A**LMIGHTY, everlasting God, Saviour of souls, and Redeemer of the world, look mercifully on me Thy servant prostrate before Thy Majesty. Look mercifully on the Sacrifice which, by the hands of Thy priest, I have offered Thee, for the honour of Thy name, for the souls of the faithful, as well living as dead, and for my sins and offences. Remove from me Thy wrath; grant me Thy grace and mercy; open me the gate of Paradise. Snatch me from all evils, and whatsoever sins I have committed, do Thou mercifully pardon. Do Thou grant me so to persevere in obedience to Thy Commandments in this world, that I may hereafter be counted worthy to be gathered at the feet of Thine Elect, by Thy mercy, O my God, whose name is blessed for ever, whose is the kingdom and the honour for ever and ever. *Amen.*

**O** LORD, who blessest them that bless Thee, and sanctifiest them that trust in Thee, save Thy people and bless

Thine inheritance, and keep Thy whole Church under Thy protection. Sanctify those who love the beauty of Thine house, and reward them with eternal glory by Thy divine power; and forsake not those, O God, that hope in Thee. Give to the sick Thine aid, Thy healing, and Thy consolation. Preserve them that travel. Send us moderate weather and bless the fruits of the earth. Preserve in peace the world, the Church, all kings, priests, and all Thy people. Grant rest to the souls of the departed, and remember for good those who have offered Thee gifts, and those for whom they have offered them. Save those who are any ways afflicted or distressed, and grant to us Thy heavenly grace.

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, cleanse me. Passion of Christ, comfort me. O good Jesus, hear me. Within Thy wounds hide me, and suffer me not to be separated from Thee. From the malicious enemy defend me. In the hour of death call me; and bid me come to Thee; that with Thy saints I may praise Thee for ever and ever. *Amen.*

**I** BESEECH Thee, O most gentle and good Jesus, that this eternal Victim may return Thee thanks for me, may reconcile me to Thee, may restore me to Thee, may obtain pardon for me a sinner, and bring me to eternal life. *Amen.*

¶ *You may also use profitably before Communion these Psalms or any of them. Ps. 84, 85, 86. 116. 130. adding to them these prayers.*

Lord have mercy upon us.  
 Christ have mercy upon us.  
 Lord have mercy upon us.

Our Father, &c.

V. I have said, O Lord, have mercy upon me.  
 R. Heal my soul, for I have sinned against Thee.  
 V. Turn Thee, O Lord, at the last.  
 R. And have mercy upon Thy servants.  
 V. Let Thy mercy, O Lord, be shewed upon us.  
 R. As we do put our trust in Thee.  
 V. Let Thy priests be clothed with righteousness.

- R.* And let Thy saints sing with joyfulness.  
*V.* Cleanse me, O Lord, from my secret faults.  
*R.* And keep Thy servant from presumptuous sins.  
*V.* Lord, hear my prayer.  
*R.* And let my cry come unto Thee.

Let us pray.

**I**NCLINE Thy merciful ears, O Lord, to my prayers, and enlighten my heart with the grace of Thy Holy Spirit ; that I may worthily assist at Thy holy mysteries, and love Thee with an eternal love.

O God, to whom all hearts are open, all desires known, and from whom no secrets are hid ; cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy Holy Name.

O Lord, inflame my reins and my heart with the fire of Thy Holy Spirit ; that I may serve Thee with a chaste body, and please Thee with a pure heart.

May the Paraclete, O Lord, Who proceeds from Thee, enlighten my mind, and lead me, as Thy Son hath promised, into all truth.

May the grace of the Holy Spirit be with me, O Lord, to cleanse my heart, and defend me from all adversity.

O God, Who hast taught the hearts of Thy faithful by the light of Thy Holy Spirit, grant me by the same Spirit to have a right judgment, and ever to rejoice in His holy comfort.

O Lord, do Thou visit and cleanse my conscience ; that our Lord Jesus Christ, when He cometh, may find a mansion prepared for Him in me : Who liveth and reigneth with Thee in the Unity of the Holy Spirit, one God, for evermore. *Amen.*

**G**RANT me, gracious Lord, so to eat the Flesh of Thy dear Son, Jesus Christ, and to drink His Blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood, and that I may evermore dwell in Him, and He in me. *Amen.*



¶ *After Communion you may use the Song of the Three Children (Benedicite Omnia Opera) and the 150th Psalm with these prayers.*

Lord, have mercy upon us.  
 Christ, have mercy upon us.  
 Lord, have mercy upon us.

Our Father, &c.

V. Let all Thy works praise Thee, O Lord.

R. And Thy saints give thanks unto Thee.

V. Let the saints be joyful with glory.

R. Let them rejoice in their beds.

V. Not unto us, O Lord, not unto us,

R. But unto Thy Name give the praise.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

**O** LORD, Who to the Three Children didst mitigate the flames of fire, mercifully grant that we Thy servants may not be burnt by the flame of sins: prevent us, O Lord, in all our doings, with Thy favour, and further us with Thy continual help, that every prayer and work of ours may begin from Thee, and in Thee be ended.

Grant to us, Lord, we beseech Thee, to extinguish the flames of our sins, Who didst grant strength to Thy blessed martyrs to overcome the fiery furnace of their torments: through Jesus Christ our Lord.

Abide with me, most kind Jesus: be Thou the succour and defence of my soul and body. Drive far from me all snares of the enemy, that, being defended by Thee within and without, I may securely arrive at Thine heavenly kingdom. *Amen.*

*Upon the whole day after your communion, you ought to be more than ordinarily retired, and perform more devotions than usual. Particularly watch over yourself, lest, by giving way to passion, or any other sin, you suffer yourself to be robbed of any part of that treasure you have received: for it is a common trick of the devil, on the day that persons have been at communion, to fling some stumbling block in their way to raise them to passion, or disturb their*

*peace, or draw them aside from their devotions by worldly distractions or diversions; therefore Christians must be upon their guard on these occasions, and, by retirement, recollection, and prayer, give time to the grace which they have received, to sink into their souls, and take deep root there. And let them remember that they have received this fresh supply of divine grace, that they may improve in every Christian virtue, and especially in the love of God, and may serve Him with a new strength and devotion.*

## PART III.

---

DEVOUT PRAYERS BEFORE AND AFTER RECEIVING HOLY COMMUNION, WHICH MAY BE USED EITHER AT HOME OR IN CHURCH.

---

*Before receiving Holy Communion.*

### I.

**O** JESUS Christ, great High Priest, who hast offered Thyself a pure and unspotted Victim on the altar of the Cross for us miserable sinners, and hast given us Thy Body to eat and thy Blood to drink, working that mystery by the power of the Holy Ghost; I entreat Thee by that same Blood of Thine, the great price of salvation, I entreat Thee by that wonderful and unspeakable charity wherewith Thou hast vouchsafed to love us miserable and unworthy, that Thou wouldst wash us from our sins in Thy blood. Teach me thy servant ever to believe and understand, to feel and firmly to hold, to speak and think concerning so great a mystery what is pleasing to Thee and for the good of my own soul. Let Thy good spirit enter into my heart there noiselessly to sound, and without utterance of words to speak all truth. In truth, most deep are these mysteries and concealed beneath a holy veil. Grant me, of Thy mercy, to assist with pure heart and mind at this solemn Sacrifice. Deliver my heart from all impure, wicked, vain and hurtful thoughts. Defend me with the faithful guardianship and strong protection of Thy blessed angels, that the enemies of Thy children may be driven far from me. Drive far from me, and all Thy servants, by virtue of this great Sacrament, and by the hand of thy angel, the obstinate spirit of pride and vain glory, of envy and blasphemy,

of fornication and impurity, of doubt and unbelief. May they be confounded and perish who hope to destroy my soul.

## II.

**O** KING of virgins, and lover of chastity and continence, extinguish in my body by the dew of Thy heavenly benediction the fire of impurity, that I may be preserved in chastity of body and soul. Mortify in my members fleshly desires and all lustful inclinations; and give me, with other gifts pleasing to Thee, true and abiding chastity, that I may offer to Thee the sacrifice of praise with pure heart and mind. O with what contrition of heart, and fountains of tears, with what reverence and fear, with what chastity of body and purity of soul should that divine and heavenly Sacrifice be attended, where Thy Body and Blood are verily and indeed received, where the lowest and the highest, heavenly and earthly things are joined together, where Thy holy angels are present, and Thou art Thyself, after a wonderful and unspeakable manner both Priest and Victim.

## III.

**W**HO can worthily approach this Sacrament, unless Thou, Almighty God, shalt make the receiver worthy? I know, my God, and know full well, and plainly confess that I am not worthy to approach so august a mystery on account of my manifold sins and negligences. But I know, and truly believe from my whole heart, and confess with my mouth, that Thou canst make me worthy, who alone canst make clean one conceived of unclean seed, and make sinners just and holy. By this Thine Almighty power I entreat Thee, my God, to grant to me, a sinner, that I may approach this Sacrament with fear and reverence, with purity of heart, and plentiful fountains of tears, with spiritual joy and heavenly delight. Grant that my soul may feel the sweetness of Thy most blessed presence, and the love of Thy holy angels keeping watch round about me.

## IV.

**T**HOU, O God, hast mercy upon all and hatest nothing which Thou hast made. Remember how frail is our substance. Remember that Thou art our Father, and our God. Be not angry for ever, and shut not up Thy tender mercies in displeasure. We presume not, O Lord, to offer our prayers before Thee trusting in our own righteousness, but in Thy manifold and great mercies. Take from us, O Lord, our iniquities, and mercifully kindle in our hearts the fire of Thy Holy Spirit. Take from us our hearts of stone, and give us an heart of flesh, which may love and adore Thee, delight in Thee, follow Thee and enjoy Thee. Vouchsafe, O Lord, to look favourably on Thy priests who offer, and Thy people who attend this holy Sacrifice, and that all may obtain their petitions, do Thou teach us to ask for what Thou mayest be pleased favourably to grant to our prayers.

## V.

**I** PRAY Thee, also Lord, holy Father, for the souls of the faithful departed, especially (—), that this great Sacrament of Thy love may be to them salvation, joy and refreshment. O Lord my God, grant them this day a great and abundant feast of Thee, the Living Bread, who camest down from heaven and givest life unto the world; even of Thy holy and blessed flesh, the Lamb without spot, who takest away the sins of the world, of that flesh which was taken from the holy and glorious womb of the blessed Virgin Mary, and conceived by the Holy Ghost; and of that fountain of mercy which, by the soldier's lance, flowed from Thy most sacred side; that they be thereby enlarged and satisfied, refreshed and comforted, and rejoice in Thy praise and glory. I entreat Thee, O Lord, to look favourably on this holy Sacrifice lying before Thee; consecrated by Thy powerful benediction and the presence of Thine adorable Godhead, that it may avail for the salvation of all, both living and dead.

## VI.

**I** ENTREAT Thee, O Lord, by this most holy Sacrifice of Thy Body and Blood, whereby we are continually fed,

nourished, cleansed, and sanctified in Thy church, and made partakers of Thy divine nature ; grant me such holy dispositions that I may, with a good conscience, approach Thy altar. Grant that this heavenly Sacrament may be to me salvation and life. Thou hast said with Thy holy and blessed mouth, " The Bread which I will give is My Flesh which I will give for the life of the world. I am the living Bread which came down from heaven. If any man eat of this Bread, he shall live for ever." O most sweet Bread, heal the palate of my heart that I may feel the sweetness of Thy love, and know no sweetness but Thine only. Most lovely Bread, having all delight and sweetness, who ever refreshest us and never failest, may my heart feed upon Thee and my inmost soul be filled with Thy sweetness. The angel with full mouth feeds on Thee ; may man in his exile feed on Thee after his measure, that he faint not by the way, being refreshed with such food for his journey. O Holy, Pure and Living Bread, that camest down from heaven, and givest life to the world, come into my heart and cleanse me from all defilement of flesh and spirit. Enter Thou my soul, heal and purify me within and without. Be Thou the succour and abiding salvation of my soul and body. Drive far from me the snares of the enemy ; let them be scattered from Thy powerful presence, that being defended by Thee without and within I may securely arrive at Thy kingdom, where we shall behold Thee not, as here, in mysteries, but face to face, when Thou hast delivered up the kingdom to God the Father, that God may be All in All. Then shalt Thou marvellously satisfy me with Thyself, that I hunger not nor thirst for ever : Who with the same Thy Father and the Holy Ghost livest and reignest for ever and ever.

*Amen.*

## VII.

**A**LMIGHTY, everlasting God, behold I am coming to the Sacrament of Thine only-begotten Son, Jesus Christ. I am coming sick to my Physician, unclean to the Fountain of mercy, blind to the Light of eternal brightness, poor and mean to the Lord of heaven and earth. I beseech Thee, therefore, that, of the abundance of Thy goodness, Thou wouldst vouchsafe to heal my sickness ; to

F

cleanse my impurity, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness; that I may receive the Bread of angels, the King of kings, the Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as is for the good of my soul. O God, most kind, grant me so to receive the Body of Thine only-begotten Son, Jesus Christ, which He took from the Virgin Mary, that I may be found worthy to become a very member incorporate in His mystical Body. O most loving Father, grant me hereafter to behold with open face Thy beloved Son, whom I propose here to receive under the Sacramental veils: Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, for evermore. *Amen.*

---

*After receiving Holy Communion.*

**O** MOST dear Lord Jesu, do Thou pierce through my very inmost soul with the most sweet and salutary wound of Thy love, with true calm and most holy apostolic affection, that my soul may pine for Thee, burn with love and desire for Thee alone; that it may have a desire and longing to enter into Thy courts, to depart and to be with Thee. Grant that my soul may hunger for Thee, the Bread of angels, the Refreshment of holy souls, our daily and supernatural Sustenance, our most sweet and delicious Food; yea, that my heart may ever hunger for and ever feed upon Thee, Whom the angels desire to look upon, and my inmost soul be filled with the sweetness of Thy heavenly grace. Grant that my soul may ever thirst for Thee, the Fountain of life, the Fountain of wisdom and knowledge, the Fountain of eternal light, the Torrent of pleasure, the Fullness of the house of God. Grant that it may long for Thee always, seek Thee, find Thee, yearn for Thee, come to Thee; that of Thee it may meditate and speak, and do all for the honour and glory of Thy Name, with humility and wisdom, with love and delight, with readiness and affection, with perseverance even unto the end. Be Thou, alone, O Lord,

my Hope, my Confidence, my Riches, my Delight, my Happiness, my Joy, my Rest and Tranquillity, my Peace, my Sweetness, my Fragrance, my Food, my Refreshment, my Refuge, my Aid, my Wisdom, my Portion, my Possession, my Treasure, wherein my mind and heart may be firmly and unchangeably fixed and rooted henceforth and for evermore. *Amen.*

---

### MISCELLANEOUS DEVOTIONS FOR USE DURING THE CELEBRATION.

*(Before the Priest goes up to the Altar.)*

**O** ETERNAL Father, Who hast so loved the world, as to give Thine only-begotten Son for our redemption, what shall I render unto Thee for so rich a gift, for such great love? Behold Thine only-begotten Son, than Whom nought can be more dear to Thee, nought more precious to us. O, with how many sighs, with what burning longings, was He looked for by all nations! Until, at length, sent forth from Thee, He took the form of a servant; and, clad in the mortal garment of our flesh, He veiled the Majesty of the Godhead, and from the Virgin's womb came forth into the world; and becoming obedient to Thee, even unto death, He redeemed us from death eternal. Behold, O Lord, I desire, in this Sacrifice of the Eucharist, to commemorate this labour of such vast, such boundless love, to Thy glory, and in remembrance of Thy Son. Do Thou, I beseech Thee, O Lord, take possession of my heart, and direct it by Thy grace, that I may do this piously, devoutly, and becomingly, so that this my service may be pleasing to Thee, and beneficial to my soul.

*Short Acts of Contrition, Faith, Hope, and Love.*

**O** LORD, what great things hast Thou done, what hast Thou endured, from the force of Thy boundless love to-



wards me! But what return have I made? or what shall I make unto Thee?

I mourn, from my inmost heart, that I ever offended Thee, Who hast so greatly loved me.

I believe in Thee, with lively faith, O Thou Eternal Truth! that Thou Thyself art God and Man, my Lord and my Saviour!

I hope in Thee, O Lord, O Thou, the only Hope and true Salvation of my soul!

I love Thee, also, above all things, with my whole heart, O Thou, my chief good! O may all the all-glowing power of Thy love take me wholly into itself, so that nothing may ever separate me from the love of Jesus Christ, my Saviour! For whom have I in heaven but Thee, and what is there on earth that I desire in comparison of Thee?

*(At any time after the Consecration.)*

### *A Prayer for Spiritual Communion.*

**O** LORD Jesus, I acknowledge that Thou art the True Bread, which didst come down from heaven, to feed us with Thine own Self, and, with wonderful sweetness, stupendous power, and marvellous condescension, hast hidden Thyself. I know that Thou desirest earnestly to feed my soul under these visible forms.

I believe that in Thee, as Thou art here, are hidden infinite treasures of spiritual gifts, and the largest richness of grace, all which my poor and needy soul panteth ardently to partake.

I believe the word which Thou hast spoken, "He that eateth Me, shall live by Me." Behold, O living Bread, I, wretched that I am, well nigh perishing with hunger and cold, exposed to many infirmities, I approach to Thee, that, eating Thee, I may more fully and truly live by Thee, may be gathered into Thee, and cherished by Thee. I trust that Thou wilt not loathe my unworthiness, weakness and want. I do most truly confess that I am not worthy that Thou shouldest come under my roof, and therefore I do not venture to bring Thee now into the home of my heart, by actual feeding on Thy All-Holy Body;

but I know and believe, with the centurion, that Thou, even when absent (that is, without Sacramental Communion), canst, with one word, heal, enrich, and sanctify me. For, if the gazing on the brazen serpent had such efficacy, that it had power to heal those bitten by fiery serpents, shall not the faith whereby I contemplate Thee have more power to heal the bites of the infernal serpent? It was the type; Thou the truth: it the shadow; Thou the substance. If the touch of the hem of Thy garment could expel incurable diseases, what may it not avail to touch Thy All-Holy Body and Thy Divine Blood, if not by my body, yet by my mind, through longing and earnest trust?

If the shadow of Thy disciple, Peter, could drive away all diseases of the body, what sickness of the soul shall be able to stand its ground, and not rather give place instantly, before the brightness of Thy Divine Majesty?

Come, therefore, to me, O Lord, and heal my sin-sick soul; appease its hunger, strengthen its weakness. Thou who, by the will of the Father, and the co-working of the Holy Ghost, hast, by Thy death, given life unto the world, quicken me, feed me, sanctify me, by this, Thy All-Holy Body and Blood; deliver me from all sin; make me ever to cleave to Thy commandments, and never let me be separated from Thee. *Amen.*

DEVOUT HYMNS THAT MAY BE USED AT ANY  
TIME AFTER THE CONSECRATION.

---

**P**RAISE Thy Saviour, Sion, praise Him !  
 High in choral anthems raise Him,  
 Guide unfailing, Shepherd strong !  
 Dare thy best, His Name exalting ;  
 For all praise is weak and halting,  
 Task too high for thy frail tongue.

Lo, thy praises not disdaining,  
 Living Bread, and life-sustaining,  
 Is to-day before thee set ;  
 Even the same we touch and take It,  
 As when, o'er His board, He brake It,  
 Where the Brethren twelve were met.

Full and clear ring out our chanting,  
 Joy nor ordered grace be wanting —  
 'Tis the adoring spirit's mirth,  
 Well the solemn day beseeching,  
 With the grave glad memory beaming  
 Of our Banquet's awful birth.

Here the old Paschal Lamb hath ending,  
 And the new, Christ's law attending,  
 Crowns the board of our new King.  
 Old, in all, gives place to New,  
 And the shadowy to the True,  
 And the night to Day's clear spring.

In that Feast, the Lord's Anointed,  
 What He wrought, the same appointed :  
 " This Memorial keep of Me."  
 Taught His lessons well and truly ;  
 Bread and wine we offer duly,  
 Victim of our peace to be.

Bread His Flesh, in truth and spirit,  
 (Christians this high lore inherit,)  
     And the wine becomes His Blood.  
 Heart perceives not, eye descries not,  
 But courageous Faith denies not,  
     Faith o'er-mastering nature's mood.

In each kind to sense forbidden,  
 Glorious, awful things are hidden :  
     Signs, not things, are all we see.  
 Blood out-poured, and Flesh is broken ;  
 Yet in either wondrous token,  
     Christ entire hath sworn to be.

None may separate, none may break Him :  
 Without maim in all who take Him,  
     Christ, the Lord, abideth whole.  
 Whether one or thousand taste Him,  
 One or thousand mouths may waste Him ;  
     He to all deals equal dole.

Good and bad one Bread are sharing ;  
 But unequal past comparing  
     Is their portion — wrath and love :  
 Life to saints ; to sinful livers,  
 Death. — Oh, mark, of like receivers,  
     How unlike the ends may prove !

When they break the Holy Token,  
 Waver not : the word is spoken !  
 What is veiled, by all unbroken,  
     Doth in every part abide :  
 Of the substance is no rending,  
 In the sign our act hath ending,  
 When we break ; nor change, nor spending,  
     E'er befalls the Signified.

See, for food to pilgrims given,  
 Angels' Bread — true Bread from Heaven !  
 Feed the children, morn and even ;  
     To the dogs no portion cast.

Here is Truth, old Types fulfilling :  
 Isaac bound, so meek and willing ;  
 Lambs reserved for Paschal killing ;  
     Manna strewn where Israel past.

Shepherd Good, True Bread, and Living  
 Jesu, be to us forgiving :  
 Thou protecting, Thou relieving,  
 In the land of all the living,  
     Cause Thou us all good to see.  
 Thou all-ruling, all-espying,  
 Feed'st us here, till hour of dying :  
 There, upon Thy bosom lying,  
 We with Thine elect are sighing,  
     Fellow-heirs and friends to be.  
                                 Amen. Alleluia.

*Another Hymn before the Blessed Sacrament.*

**P**ROSTRATE I adore Thee, Deity unseen,  
 Who Thy glory hidest 'neath these shadows mean ;  
 Lo, to Thee surrender'd, my whole heart is bowed,  
 Tranc'd as it beholds Thee, shrin'd within the cloud.  
 Shepherd of Thy faithful, Jesus, hear our cry ;  
 Lord, increase the faith of all who on Thy faith rely.

Sight, and touch, and taste are all in Thee deceived ;  
 'Tis the hearing only safely is believed.  
 I believe whate'er the Son of God hath told,  
 What the Truth hath spoken, that for truth I hold.  
 Shepherd of Thy faithful, Jesus, hear our cry ;  
 Lord, increase the faith of all who on Thy faith rely.

'Twas the Godhead only on the Cross was veiled ;  
 Here the manhood also is from sight concealed.  
 Both alike believing, Thee one Christ I own,  
 Suing like the robber at Thy mercy's throne,  
 Shepherd of Thy faithful, Jesus, hear our cry ;  
 Lord, increase the faith of all who on Thy faith rely.

Thy dread wounds, like Thomas, though I cannot see,  
 His be my confession, Lord and God of Thee.  
 Lord, my faith unfeigned ever more increase,  
 Give me hope unfading, love that cannot cease.  
 Shepherd of Thy faithful, Jesus, hear our cry ;  
 Lord, increase the faith of all who on Thy faith rely.

Oh, Memorial wondrous of the Lord's own Death,  
 Living Bread, that givest all His creatures breath,  
 Grant my spirit ever by Thy life may live  
 To my taste Thy sweetness never failing give.  
 Shepherd of Thy faithful, Jesus, hear our cry ;  
 Lord, increase the faith of all who on Thy faith rely.

Pelican most tender, Thine own children's Food,  
 Cleanse my heart's uncleanness with Thy Precious Blood.  
 Lo, one drop, dear Jesu, all the world could save ;  
 From sin's foul pollution, all creation lave.  
 Shepherd of Thy faithful, Jesus, hear our cry ;  
 Lord, increase the faith of all who on Thy faith rely.

Jesu, whom now veiled, I by faith descry,  
 What my soul doth thirst for, do not, Lord, deny.  
 That Thy face unveiled, I at last may see,  
 With the blissful vision blest, my God, of Thee.  
 Shepherd of Thy faithful, Jesus, hear our cry ;  
 Lord, increase the faith of all who on Thy faith rely.

---

*At the Consecration.*

**H**AIL, true body, born of Mary,  
 Spotless virgin's virgin birth,  
 On the true cross hanging weary  
 To redeem the sons of earth.  
 Thou, whose sacred heart was riven,  
 Whence flowed forth the saving blood,  
 O mayest thou, dear Lord, be given  
 At death's hour to be my food.  
 Hear me, merciful and mild,  
 Jesu, Mary's gracious Child.

*Or this.*

O SAVIOUR victim, Thine the power  
 To ope the portals of the sky :  
 When foes press on, and perils lower,  
 Thine aid confer, Thy strength supply.

Triunal Lord, before Thy throne  
 Thy children ceaselessly adore  
 The love which for their souls hath won  
 An endless rest on heaven's green shore.

### LITANY OF THE BLESSED SACRAMENT.

*(A suitable devotion for those who do not communicate while others are receiving.)*

L ORD, have mercy ;  
 Christ, have mercy ;  
 Lord, have mercy.  
 Christ, hear us ;  
 Christ, graciously hear us.  
 God, the Father of Heaven,  
*Have mercy upon us.*

God the Son, Redeemer of the world,  
 God, the Holy Ghost,  
 Holy Trinity, one God,  
 Living Bread, that camest down from heaven,  
 Hidden God and Saviour,  
 Corn of the elect,  
 Wine, whose fruit are virgins,  
 Bread of Fatness and royal dainties,  
 Perpetual Sacrifice,  
 Pure oblation,  
 Lamb without spot,  
 Most pure feast,  
 Food of angels,

*Have mercy upon us.*

Hidden manna,  
 Memorial of the wonders of God,  
 Bread that camest down from heaven,  
 Word made flesh, dwelling in us,  
 Sacred Victim,  
 Chalice of benediction,  
 Most high and adorable Sacrament,  
 Most holy of all Sacrifices,  
 True Propitiation for the living and dead,  
 Heavenly Antidote against the poison of sin,  
 Most wonderful of all miracles,  
 Most holy commemoration of the Passion of Christ,  
 Gift transcending all fulness,  
 Special memorial of Divine Love,  
 Richness of Divine Bounty,  
 Most august and Holy Mystery,  
 Medicine of Immortality,  
 Tremendous and life-giving Sacrament,  
 Bread made Flesh by the omnipotence of the Word,  
 Unbloody Sacrifice,  
 Our Feast, at once, and our Fellow-guest,  
 Sweetest Banquet, at which angels minister,  
 Sacrament of Piety,  
 Bond of Charity,  
 Priest and Victim,  
 Spiritual sweetness, tasted in its proper source,  
 Refreshment of holy souls,  
 Nourishment of such as die in the Lord,  
 Pledge of future glory,  
 Be merciful.

Have mercy upon us.

*Spare us, O Lord.*

Be merciful.

*Graciously hear us, O Lord.*

From an unworthy reception of Thy Body and Blood,

*Good Lord, deliver us.*

From the lust of the flesh, from the lust of the eyes, and  
 the pride of life,

*Good Lord, deliver us.*

Through Thy precious Blood, which Thou hast left us on  
 our altars,

*Good Lord, deliver us.*



Through the five wounds of this Thy most Holy Body,  
which Thou didst receive for us,

*Good Lord, deliver us.*

We sinners beseech Thee to hear us.

That Thou wouldst vouchsafe to preserve and increase  
our faith, reverence, and devotion, towards this admirable  
Sacrament,

*We beseech Thee to hear us, Good Lord.*

That Thou wouldst vouchsafe to conduct us, through a  
true confession of our sins, to a frequent reception of the  
Holy Eucharist,

*We beseech Thee to hear us, Good Lord.*

That Thou wouldst vouchsafe to deliver us from all  
heresy, perfidy, and blindness of heart,

*We beseech Thee to hear us, Good Lord.*

That Thou wouldst vouchsafe to impart to us the precious  
and heavenly fruits of this most Holy Sacrament,

*We beseech Thee to hear us, Good Lord.*

That, at the hour of death, Thou wouldst strengthen and  
defend us by this heavenly Food,

*We beseech Thee to hear us, Good Lord.*

Lamb of God, Who takest away the sins of the world,

*Spare us, Good Lord.*

Lamb of God, Who takest away the sins of the world,

*Graciously hear us, O Lord.*

Lamb of God, Who takest away the sins of the world,

*Have mercy upon us.*

O Christ, hear us,

*O Christ, graciously hear us.*

V. Thou didst give them bread from heaven : Alleluia.

R. Containing in itself all sweetness : Alleluia.

Let us pray.

**O** GOD, Who in this wondrous Sacrament hast left unto  
us a memorial of Thy Passion; grant us so to venerate  
the Sacred Mysteries of Thy Body and Blood, that we may  
ever continue to feel within ourselves the blessed fruit of  
Thy redemption, Who livest and reignest One God, world  
without end. *Amen.*

*Another, at any time after the Consecration.*

SING, my tongue, the Body, glorious  
 Mystery of mysteries ;  
 And the Blood our King victorious  
 Poured in costly sacrifice :  
 Blood from Mary's veins drawn for us,  
 Shed for our redemption's price.

Given to us, for our salvation,  
 Born of Virgin's stainless womb,  
 In the world for man's probation  
 Tarried He, to speak His doom ;  
 Then, with wondrous consummation,  
 Bade farewell to earthly home.

That last night, at supper lying,  
 Ere His chosen band He leaves,  
 To the ancient law complying,  
 Paschal Meat He first receives ;  
 With His own hands, Meat undying  
 To the Twelve Himself He gives.

Word made flesh, His Word transmuted,  
 Bread to Flesh, and wine to Blood ;  
 Though each sense the change disputed,  
 Nor discerned th' unearthly food :  
 In the true heart deeply rooted,  
 Faith adores her present God.

Prostrate, heart and knee, adore Him ;  
 Jesus on the altar lies :  
 Ancient types have fled before Him ;  
 Hail, tremendous sacrifice !  
 To our sight shall faith restore Him,  
 Veiled from gaze of mortal eyes.

To the Sire Salvation's merit,  
 To the Sole-Begotten Son,  
 To the Consubstantial Spirit,  
 Coeternal Three-in-One,  
 Equal praise let Each inherit, —  
 Honour, power, and benison.

**Amen.**

*Hymn for Holy Communion.*

O JESU, it was surely sweet,  
To sit and listen at Thy feet,  
With those who in Thy life drew near,  
Thy words of love and grace to hear.

And sweet it was to walk with Thee,  
Beside the lake of Galilee ;  
Or, safe embarked in Peter's boat,  
O'er its blue waves with Thee to float.

But sweeter far it is to pray  
Before Thine altar-throne to-day, —  
For there th' atoning Sacrifice,  
Jesus, the world's Redeemer, lies.

Hail, Jesus, hail, my dearest Lord,  
By seraph choirs in heaven adored ;  
Hail, Jesus, who art hidden thus  
On this poor earth, for love of us.

*Hymn of Thanksgiving after Communion.*

O H! what is this enchanting calm,  
Which thus with joy my bosom fills,  
Which o'er my spirit pours a balm,  
And through my inmost being thrills ?

Is some bright Seraph hither sent,  
Diffusing sweetness from His wings,  
To steep my bosom in content,  
Unseen, unfelt from earthly things ?

No! something purer far must dwell  
Within this raptured soul of mine :  
'Tis what no mortal tongue can tell ;  
'Tis more than heavenly, 'tis divine.

My God, my Jesus, it is Thou  
Art ravishing my heart with bliss ;

Thy presence is within me now :  
 Could I have asked a boon like this ?

Yes ! stooping from Thy throne above,  
 Thou wilt not dwell from man apart :  
 Thou, in Thy sacrament of love,  
 Hast come to dwell within my heart.

A LITANY OF REPARATION IN HONOR OF THE  
 BLESSED SACRAMENT.

Lord, have mercy ;  
 Christ, have mercy ;  
 Lord, have mercy.

Christ, hear us ;  
 Christ, graciously hear us.

God the Father, of Heaven,  
 God the Son, Redeemer of the world,  
 God the Holy Ghost,  
 Holy Trinity, one God,  
 O sacred Victim, despised and neglected by  
 bad Christians,  
 O sacred Victim, outraged by the blasphemies  
 of men,  
 O sacred Victim, neglected and abandoned in  
 Thine own dear Sacrament.

} Have mercy upon us.

Be merciful unto us ;  
*Spare us, O Lord.*

For so many unworthy communions,  
*We offer our reparation, O Lord.*

For the great irreverence of Christians,  
*We offer our reparation, O Lord.*

For the continual blasphemies of the impious,  
*We offer our reparation, O Lord.*

For the carelessness and neglect of Christian people,  
*We offer our reparation, O Lord.*

We beseech Thee to hear us, good Lord.

\*F 8

Lamb of God, that takest away the sins of the world,  
*Spare us, good Lord.*

Lamb of God, that takest away the sins of the world,  
*O Lord, hear us.*

Lamb of God, that takest away the sins of the world,  
*Have mercy upon us.*

*V.* Behold our affliction, O Lord.

*R.* And glorify Thy holy name.

Let us pray.

**O** LORD Jesus Christ, who hast chosen to expose Thyself to all the outrages of the impious, rather than withdraw Thy sacred body from our churches: grant us the grace to bewail, with true bitterness of heart, the injuries and sacrileges committed against Thee, and to repair as far as lies in our power, and with sincere love, the many ignominies and contempts Thou hast received, and still continuest to receive, in this ineffable mystery, who livest and reignest with the Father and Holy Spirit, one God, world without end. *Amen.*

THE END.

20 NO 54

LONDON:  
A. and G. A. SPOTTISWOODE,  
New-street-Square.









